



251	12	ܩܪܪܥܐ	ܩܪܪܥܐ
253	3	(bottom) quarreled	quarrelled
266	14	Pe- Noun	Pe- Nün
268	19	ܩܪܪܥܐ	ܩܪܪܥܐ
„	20	ܩܪܪܥܐ	ܩܪܪܥܐ
„	„	m. ܩܪܪܥܐ	f. ܩܪܪܥܐ
273	2	mourning	mourning
„	4	s ffering	suffering
286	2	(bottom) shuld	should
292	14	ܩܪܪܥܐ ܩܪܪܥܐ	ܩܪܪܥܐ ܩܪܪܥܐ
293	4	(bottom) ܩܪܪܥܐ	ܩܪܪܥܐ
295	12	ܩܪܪܥܐ ܩܪܪܥܐ ܩܪܪܥܐ	ܩܪܪܥܐ ܩܪܪܥܐ ܩܪܪܥܐ
297	1	againt	against
299	8	Thou will	Thou wilt
320	7	(bottom) tarmination	termination
342	9	(bottom) ܩܪܪܥܐ	ܩܪܪܥܐ
355	3	EThHA'AL	EThPA'AL
356	6, 7, 8	(bottom) . . ܩܪܪܥܐ	. . . ܩܪܪܥܐ
368	10	(bottom) ܩܪܪܥܐ	ܩܪܪܥܐ
370	16	verbe	verbs
371	19	verbe	verbs
373	8	radical above	radical; above
397	20	(§ 151 P. 7)	(§ 151 B. 7)
404	4	ܩܪܪܥܐ	ܩܪܪܥܐ
408	4	nglect	neglect.
429	16	ܩܪܪܥܐ ܩܪܪܥܐ	ܩܪܪܥܐ ܩܪܪܥܐ
446	9	ܩܪܪܥܐ ܩܪܪܥܐ	ܩܪܪܥܐ ܩܪܪܥܐ

88	20	ܕܝܚܝܐ	ܕܝܚܝܐ
89	1	ܕܝܚܝܐ ܕܝܚܝܐ	ܕܝܚܝܐ ܕܝܚܝܐ
„	14	from the	from thee
„	17	altributive	attributive
90	25	ܕܝܚܝܐ	ܕܝܚܝܐ
93	18	contrition	contrition
96	23	iike	like
101	15	implare	implore
104	21	doest	dost
109	28	ܕܝܚܝܐ	ܕܝܚܝܐ
110	8	deceipt	deceit
„	18	unqueching	unquenching
111	2	thought	thought
130	10	from of	form of
137	3	thy sow	they sow
140	1	ܕܝܚܝܐ	ܕܝܚܝܐ
147	17	enclics	enclitic is
149	29	participal	participial
152	12	ܕܝܚܝܐ	ܕܝܚܝܐ
154	1	ܕܝܚܝܐ ܕܝܚܝܐ	ܕܝܚܝܐ ܕܝܚܝܐ
159	17	my	may
160	13	ܕܝܚܝܐ	ܕܝܚܝܐ
168	6	ܕܝܚܝܐ to remain	ܕܝܚܝܐ - to rain
191	3 (bot.)	ܕܝܚܝܐ	ܕܝܚܝܐ
193	2 (bottom)	camals	camels
196	1	ܕܝܚܝܐ	ܕܝܚܝܐ
218	12	ܕܝܚܝܐ	ܕܝܚܝܐ
224	20, 21	to breath	to breathe
242	1 (bottom)	ܕܝܚܝܐ	ܕܝܚܝܐ
„ f. n. 1 (bottom)		given	is given

40	11	tlāsaikūn	tlōsaikūn
„	26	mau	man
41	9	above the words	[words above or below the
„	17	حجج	حجج
„	18	حجج	حجج
„	„	حجج	حجج
43	9	حجج - حجج	حجج - حجج
45	17	حجج	حجج
46	1	حجج	حجج
50	* 3	re vowel	mere vowel
51	22	objective suffix	object suffix
51	5	Do.	Do.
52	12 & 13	حجج	حجج
55	11	حجج	حجج
57	6	حجج	حجج
58	2	foolis	foolish
59	1	حجج	حجج
62	4	note 1, and	note 1
65	14	fitst	first
„	17	vowel an ٲ	vowel (e) ٲ
68	22	حجج	حجج
71	13	حجج	حجج
77	15	حجج	حجج
83	7	augments	augument
86	16	حجج	حجج

CORRIGENDA

P.	line.	for	read.
4	3	Zain	Zaī
6	3	Sepwathayatha	Sepwa [̄] tha [̄] na [̄] ya [̄] tha
7	2	ز - a	ز - c
9	5	ح [̄] - be	ح [̄] - bi
9	14	lengthened from	lengthened to form
11	16	ز.د.ز	ز.د.ز
14	18	ز.د.ز + ز.د.ز	ز.د.ز + ز.د.ز
16	17	ز.د.ز.د.ز.د.ز	ز.د.ز.د.ز.د.ز
„	„	ز.د.ز.د.ز.د.ز ^٧	ز.د.ز.د.ز.د.ز ^٧
19	11	the a letter	the letter
20	10	ز.د.ز.د.ز.د.ز	ز.د.ز.د.ز.د.ز
22	28	pronuce	pronounce
23	1	occu;	occur
„	3	souindr	sound,
24	19	the small dots	two small dots
25	7	ز.د.ز.د.ز - M [°] k.abbel	ز.د.ز.د.ز - M [°] k.abbal
31	5	ز.د.ز	ز.د.ز
„	7	of word	of words
„	14	to book	to a book
35	16	ز.د.ز.د.ز.د.ز	ز.د.ز.د.ز.د.ز
37	1	ز.د.ز.د.ز	ز.د.ز.د.ز
„	3	ز.د.ز.د.ز	ز.د.ز.د.ز
„	12	tab ^h to	tob ^h to

the wealthy of his wealth, and the valiant of his valiance, but he that boasts may boast of the Lord. 18. The illustrious apostle reprov'd (lit. cut the reason of) those who were boasting of foods. 19. He was considering them (𐤓) as defiling fiends (𐤓𐤕𐤕𐤓) and he did not give answer to any of them. 20. Confess us (𐤓) before Thy Father as Thou hast promised us. 21. Martyrs were the incense filled (with) sweet (𐤓𐤕𐤕𐤓) fragrance, by which the Lord is reconciled. 22. Let the bones of the saints be intercessors (𐤓𐤕𐤕𐤓) for us with (𐤓𐤕𐤕𐤓) God that we may not be beaten (𐤓𐤕𐤕𐤓) with the rod of justice. 23. Day from day I am promising my Lord, that I shall repent (pres.) tomorrow (𐤓𐤕𐤕𐤓); my days have passed and gone: my debts are standing (𐤓𐤕𐤕𐤓); let thy bowels (𐤓𐤕𐤕𐤓) be moved towards (𐤓𐤕𐤕𐤓) me. 24. As the door that goes round on its hinge, so the idle man turns on his bed (𐤓𐤕𐤕𐤓). 25. They were willing to avenge. 26. He looked up to heaven and sighed and said to him: be thou opened. 27. I will avenge (pres.) my enemies. 28. He answered and said: I do not will; but in the end he repented (𐤓𐤕𐤕𐤓), and went. 26. Fear not, for I am with you (m. s.), nor be afraid, for I am your God. 30. The Lord was well pleased with Abel and his offering: and with Cain and his offering He was not pleased; and Cain was very displeased and his face became sad.

30 .(Isai. 57. 4.)
 31 .(Isai. 34. 4.)
 (Aphr. P. 945.)

Exercise 37 B.

1. Our Lord, have mercy on us. 2. With my voice I supplicated the Lord, and I placed my supplication before Him. 3. Hear our prayer; be reconciled with us (ٱلرَّبِّ) and by Thy mercy answer our requests. 3. In (ٱلْعِبَادَةِ) sacrifices and prayers let us remember our fathers, who taught us that we might be (impf.) children of God. 4. Let there be commemoration for the just (pl. m.) and to us helps by their prayers. 5. Awake ye, sleepers (ٱلنَّاسُ), rise up (and) praise. 6. At night I remembered Thy adorable and holy name. 7. I beseech Thee, and I long for Thy mercy. 8. Let him not sin who has sinned: and he that has not sinned let him take heed that the justice makes account at the door. 9. By His mercy He looked at (ٱلْعَبْدَةِ) the humility of His hand maid. 10. Who is able to relate about the praises of martyrs. 11. I will be ready (ٱلْمُتَوَكِّلَةُ) in the morning and I will appear before (ٱلرَّبِّ) Thee. 12. The enemy that avenges will be brought-to-naught. 13. The heavens declare the glory of God. 14. I shall rise and go around the city along (ٱلْعُرَى) the streets (ٱلشُّعَبِ) and high-ways. 15. Pass on pass on, and you shall not approach the unclean (m. pl.). 16. I have repented because (ٱلَّذِي) I have made them. (m.) 17. Let not the mighty boast of his might, and

18 (Mark. 10. 14.) 19 (Luke. 12. 27.) 20 (John. 5. 15.) 21 (Act. 10. 8.) 22 (Lnke. 12. 17) 23 (Act. 27. 3) 24 (Math. 9. 2.) 25 26 (John. 13. 27) 27 (Isai. 26. 9.) 28 (Isai. 2. 12) 29 (I. Machab. 6. 8.)

فَجْهَشْ - فَجْهَشْ f. senseless;
useless.

Lily.

useless.

Exercise 37 A.

[illegible]

2. Sometimes even **ܕܡܝܢ** is put before the Infinitive of purpose: Ex. **ܕܡܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ** - God came to try you.

3. The Infinitive of purpose preceded by **ܕܡܝܢ** or **ܕܡܝܢ** denotes obligation or necessity. Ex. **ܕܡܝܢ ܕܡܝܢ ܕܡܝܢ** I have to say **ܕܡܝܢ ܕܡܝܢ ܕܡܝܢ** (ܕܡܝܢ) **ܕܡܝܢ ܕܡܝܢ** - If we should have to die with you. Sometimes **ܕܡܝܢ** or **ܕܡܝܢ** may be omitted in such expressions: Ex. **ܕܡܝܢ ܕܡܝܢ ܕܡܝܢ** - (We) must, therefore, rejoice and exult. (cfr. § 274 XX for the usage of two or more verbs occurring together).

Vocabulary.

ܕܡܝܢ pr. n. Ephraem.	ܕܡܝܢ ܕܡܝܢ one and all; all at once.
ܕܡܝܢ pr. n. Aram.	ܕܡܝܢ - pl. ܕܡܝܢ f. corn, harvest; crop; yield.
ܕܡܝܢ pr. n. Arañ.	ܕܡܝܢ f. upper room; upper story.
ܕܡܝܢ pr. n. Barnabas.	ܕܡܝܢ (ܕܡܝܢ) - pl. ܕܡܝܢ f. A highway; street.
ܕܡܝܢ m. consolation.	ܕܡܝܢ m. Pharisee.
ܕܡܝܢ m. thief; robber.	ܕܡܝܢ m. Saidan (place).
ܕܡܝܢ f. manliness; manly strength; fortitude; heroism valiance.	ܕܡܝܢ f. hinge.
ܕܡܝܢ purely.	ܕܡܝܢ m. praise; adulation.
ܕܡܝܢ meditation; severe [suffering.	ܕܡܝܢ m. sound of horn.
ܕܡܝܢ f. end.	ܕܡܝܢ pr. n. Saül.
ܕܡܝܢ Red sea.	ܕܡܝܢ - pl. ܕܡܝܢ f. fable.
ܕܡܝܢ Jebus- old name of Jerusalem.	
ܕܡܝܢ Joppe (a town).	
ܕܡܝܢ - ܕܡܝܢ to take food; to eat.	

- (ሕገገ) ሕገገገ - to understand; perceive; to inspect,
 (ሕገገ) ሕገገገ - to hasten. [recognise.
 (ሕገገ) ሕገገገ - to awake; to be sober, attentive,
 (ሕገገ) ሕገገገ - to enter, allege, make pretext; to
 excuse.
 (ሕገገ) ሕገገገ - to turn; to turn back, towards.
 (ሕገገ) ሕገገገ - to be willing; to consent, to be well
 pleased; to choose; to deign.
 (ሕገገ) ሕገገገ - to approach; to come near; to touch.
 (ሕገገ) ሕገገገ - to have mercy; to show pity (ሕገገ).
 (ሕገገ) ሕገገገ - to be reconciled; to be accepted;
 to agree with.
 (ሕገገ) ሕገገገ - to be afraid.
 (ሕገገ) ሕገገገ - to excuse oneself: to decline; to abstain
 from; to resign.
 (ሕገገ) ሕገገገ - to be equal; to deserve; to be of the
 same opinion, to make an agreement.
 (ሕገገ) ሕገገገ - to relate; to narrate; to discuss; to
 declare.
 (ሕገገ) ሕገገገ - to lift oneself up; to be exalted.
 (ሕገገ) ሕገገገ - to dine, sup, feast.
 (ሕገገ) ሕገገገ - to regret; to rue; to repent.

§ 181. **Syntax.** Purpose is expressed by the Infinitive construct (or Infinitive of purpose) generally, when the subject of the principal verb and the dependent verb (expressing purpose) is one and the same: Ex. ሕገገገ ሕገገገ ሕገገገ ሕገገገ ሕገገገ Don't fear to take Mary thy wlf.

Note. 1. Rarely a ሕ may be put before the Infinitive of purpose: Ex. ሕገገገ . . . ሕገገገ ሕገገገ ሕገገገ ሕገገገ He dared do this thing.

- (مَدَّ) مَدَّ - to gainsay, resist, contend, dispute, strive, quarrel (مَدَّ : دَمَدَّ).
- (خَدَّ) خَدَّ - to think, reckon, consider; to plot (خَدَّ).
- (بَدَّ) بَدَّ - to be used to; to be familiar with; to use, do, deal, employ (بَدَّ); to do with or to hold intercourse with (بَدَّ).
- (بَدَّ) بَدَّ - to enchant; to become deaf.
- (بَدَّ) بَدَّ or بَدَّ - to long for; to desire ardently.
- (حَمَدَّ) حَمَدَّ - to be sad; to mourn.
- (جَمَدَّ) جَمَدَّ - to come together; to recollect; to die.
- (دَدَّ) دَدَّ - to go round; to move about; Refl. to be turned round, rolled up.
- (جَمَدَّ) جَمَدَّ¹ - to supplicate; to pray in a low voice; to entreat earnestly (دَدَّ).
- (زَمَدَّ) زَمَدَّ - to groan; to sigh.
- (لَجَدَّ) لَجَدَّ - to sieze greedily; to be gluttonous; to indulge the appetite.
- (دَدَّ) دَدَّ - to strive, contend, fight; to strive hard; to take pains.
- (لَجَدَّ) لَجَدَّ - to take heart; to be encouraged, comforted.
- (خَدَّ) خَدَّ - to boast; to be proud.
- (مَدَّ) مَدَّ - to pine, decay, rot, melt; to consume away.
- (مَدَّ) مَدَّ - to avenge; to revenge; to take vengeance.
- (مَدَّ) مَدَّ - to rest; to recline at table; to lean on (مَدَّ); to support oneself; to be seated at table.

1 Some of these verbs have been given as examples of increased verbs with the prefix مَدَّ; but they have no passive meaning.

Present Participle.

	Sing.	Pl.	
M.	ḥḥḥḥḥḥ	ḥḥḥḥḥḥḥḥ	Remembering. (2)
F.	ḥḥḥḥḥḥḥ	ḥḥḥḥḥḥḥḥ	

Participial Nouns.

m. s.	ḥḥḥḥḥḥḥḥ - ḥḥḥḥḥḥḥḥḥḥ	Remembering. one who remembers.
f. s.	ḥḥḥḥḥḥḥḥḥ - ḥḥḥḥḥḥḥḥḥḥ	

NOUN OF ACTION.

ḥḥḥḥḥḥḥḥḥ - ḥḥḥḥḥḥḥḥḥḥ Rememberence.
(See § 179. n. 5.)

§ 180. Here are a few deponent verbs:—

(ḥḥḥḥ) ḥḥḥḥḥḥ - to be displeased (§ 113. 3.)

(ḥḥḥḥ) ḥḥḥḥḥḥ - to examine, consider.

(ḥḥḥḥ) ḥḥḥḥḥḥ - to bear oneself grandly or magnificently, with pride, pomp, luxury; to exult over; to luxuriate; to enjoy delight (ḥḥḥḥ).

(ḥḥḥḥ) ḥḥḥḥḥḥ - to take refuge; to flee for succour, or relief (ḥḥḥḥ : ḥḥḥḥ)

(ḥḥḥḥ) ḥḥḥḥḥḥ - to withdraw; depart secretly; to be concealed.

(ḥḥḥḥ) ḥḥḥḥḥḥ or ḥḥḥḥḥḥ - to remain; to be left or left-over.

(ḥḥḥḥ) ḥḥḥḥḥḥ - to delay; to stay.

(ḥḥḥḥ) ḥḥḥḥḥḥ - to turn about, back, round; to go about; to overturn; to be occupied; employed; to converse with; to have to do with; to have intercourse with; to be intimate with.

(2) Present tense is formed with pronominal enclitics as in EThPc, EL. (§ 115).

Conjugation. (أَذْكُرُ form)

أَذْكُرُ - to remember.

Perfect.

	Sing.		Pl.	
III	M. أَذْكُرُ He, it, remembered.	أَذْكُرُوا	} They re- member- ed.	
	F. أَذْكُرِي She	(1) أَذْكُرْنَ		
II	M. أَذْكُرْ } You (thou)...	أَذْكُرُوا }	You	
	F. أَذْكُرِي }	أَذْكُرْنَ }		
I	C. أَذْكُرُ I remembered.	أَذْكُرْنَا	We re- membered	

Imperative.

	Sing.		Pl.
M.	أَذْكُرْ	Remember thou.	أَذْكُرُوا
F.	أَذْكُرِي		أَذْكُرْنَ
			Remember ye.

Imperfect.

	Sing.	Imperfect.	Pl.
III	M. اذْكُرْ He will remember.	اذكُرْ	} They will remember.
	F. اذكُرِي She	اذكُرْنَ	
II	M. اذكُرْ } You (thou)...	اذكُرْ } You	
	F. اذكُرِي }	اذكُرْنَ }	
I	C. اذكُرْ I shall remember.	اذكُرْ	We shall remember.

Infinitive.

Abs. أَذْكُرُ Cons. أَذْكُرْ to remember.

(1) W. S. also أَذْكُرْنَ

Deponent Verbs.

Note. 1. Some such verbs take an additional Ta-w-**Λ** for a passive sense. Ex. ʔə́wə́wə - to promise. ʔə́wə́wə^Λ - to be promised. ʔə́wə́wə - to know. ʔə́wə́wə^Λ - to be known,

(أَمِنَ) - آمِنٌ، آمِنًا - to trust; to be confident.

3. Participles and Participial nouns and Nouns of action are formed from Deponent verbs as from Passive verbs.

5. Deponent verbs also form nouns of action as from active verbs.
 Ex. (ᐃᐅᐅᐱᐅ) - ᐅᐅᐅᐱᐅᐅ - remembrance; (ᐱᐅᐅᐱᐅᐅ) ᐅᐅᐅᐱᐅᐅ - promise.

(1) For verbs active in form and reflexive in sense, see § 119. III.

(2) Syriac Grammarians do not make such a distinct grouping of verbs. Some of these verbs are also reflexive.

hastend and come as diligent hunters. 18. We have
 shared in the reception of this (pl.) holy (pl.) and
 adorable (pl.) mystery (pl.). 19. They soon forget
 (ܐܠܗܐ ܐܡܪܝܢܐܝܐ) God and they did not consider (ܐܠܗܐ)
 His counsel (ܐܠܗܐ). 20. Their (m.) enemies sub-
 dued them and they were enslaved under their hands.
 21. I was ready and I did not tarry (ܐܠܗܐ) to
 observe Thy commandments. 22. Thou shalt not
 approach (m.) the rich (man) but with wisdom be thou
 kept away (ܐܠܗܐ) from him. 23. Hold (m. pl.) fast
 that one. 24. Thy holy name we praise and exalt.
 25. He has framed for you a diadem for which kings
 earnestly desired. 26. Thou hast by Thy compassion
 (ܐܠܗܐ) suffered the crucifixion of ignominy (ܐܠܗܐ).
 27. By Thy body and by Thy blood we shall be deli-
 vered from the fire and the terrible judgement. 28.
 And the necessities of their life thou dost supply -
 abundantly and makest them rejoice. 29. The Lord
 eradicates the house of the proud (m. pl.) and He forti-
 fies (confirms) the boundary of the widows. 30. He
 that reveals secrets is a calumniator (devil); be not
 mingled with him, whose lips are hasty. 31. Glory to
 Thee my Lord, sempiternal (ܐܠܗܐ) from the Father,
 for Thou hast brought down Thy greatness (majesty)
 from the hidden heights above (ܐܠܗܐ) and Thou hast
 become man by Thy will and Thou hast healed pains
 and sicknesses of the feeble race of the house of Adam
 (ܐܠܗܐ).

2-ḏaṣ feeble; mean; low; 2-ḏaṣ m. arrogance; pride.
 humble; wretched.
 ḏ : ḏaṣ to agree, consent, 2-ḏaṣ m. food; nourish-
 follow. ment.

Exercise 36 A.

- 1 ḏaṣ ḏaṣ ḏaṣ ḏaṣ 2 ḏaṣ ḏaṣ ḏaṣ ḏaṣ
- 3 ḏaṣ ḏaṣ ḏaṣ ḏaṣ 4 ḏaṣ ḏaṣ ḏaṣ ḏaṣ
- 5 ḏaṣ ḏaṣ ḏaṣ ḏaṣ 6 ḏaṣ ḏaṣ ḏaṣ ḏaṣ
- 7 ḏaṣ ḏaṣ ḏaṣ ḏaṣ 8 ḏaṣ ḏaṣ ḏaṣ ḏaṣ
- 9 ḏaṣ ḏaṣ ḏaṣ ḏaṣ 10 ḏaṣ ḏaṣ ḏaṣ ḏaṣ
- 11 ḏaṣ ḏaṣ ḏaṣ ḏaṣ 12 ḏaṣ ḏaṣ ḏaṣ ḏaṣ
- 13 ḏaṣ ḏaṣ ḏaṣ ḏaṣ 14 ḏaṣ ḏaṣ ḏaṣ ḏaṣ
- 15 ḏaṣ ḏaṣ ḏaṣ ḏaṣ 16 ḏaṣ ḏaṣ ḏaṣ ḏaṣ
- 17 ḏaṣ ḏaṣ ḏaṣ ḏaṣ 18 ḏaṣ ḏaṣ ḏaṣ ḏaṣ
- 19 ḏaṣ ḏaṣ ḏaṣ ḏaṣ 20 ḏaṣ ḏaṣ ḏaṣ ḏaṣ
- 21 ḏaṣ ḏaṣ ḏaṣ ḏaṣ 22 ḏaṣ ḏaṣ ḏaṣ ḏaṣ
- 23 ḏaṣ ḏaṣ ḏaṣ ḏaṣ 24 ḏaṣ ḏaṣ ḏaṣ ḏaṣ

- ܐܪܥܐ : pl. ܐܪܥܐܐ m.
 region; place; country.
- ܩܝܨܐ : pl. ܩܝܨܐܐ f. a
 palace; fort; castle; camp.
- ܥܝܢܐ f. wing.
- ܥܝܢܐܐ adj. m. hidden;
 secret; mystic.
- ܩܝܨܐܐܐ f. guidance;
 direction; government;
 providence; economy
 of God.
- ܩܝܨܐܐܐ m. faithful;
 believer.
- ܩܝܨܐܐ to strengthen;
 encourage.
- ܩܝܨܐܐ m. Banquet; feast.
- ܩܝܨܐܐ f. use; necessity.
 pl. ܩܝܨܐܐܐ necessities of
 life.
- ܩܝܨܐܐ m. greater; surpas-
 sing; superfluous.
- ܩܝܨܐܐܐ collection.
- ܩܝܨܐܐ m. confessor.
- ܩܝܨܐܐ adv. again.
- ܩܝܨܐܐܐ unspeakable.
- ܩܝܨܐܐܐ m. provoker,
 rebel; contentious;
 rebellious.
- (ܩܝܨܐܐ) ܩܝܨܐܐܐ to foretell;
 to prophesy.
- ܩܝܨܐܐ m. resurrectin.
- ܩܝܨܐܐ m. strange;
 stranger.
- (ܩܝܨܐܐ) ܩܝܨܐܐ m. noxious;
 hurtful, injurious;
 mischievous.
- (ܩܝܨܐܐ) ܩܝܨܐܐ m. taking;
 receiving.
- ܩܝܨܐܐ m. expectation.
- ܩܝܨܐܐ m. sword.
- ܩܝܨܐܐ m. ascension.
- ܩܝܨܐܐ m. thorn; bramble;
 bush.
- ܩܝܨܐܐ Aph: to raise; to
 lift up.
- ܩܝܨܐܐ m. meeting; inter-
 view; accident; hostile
 encounter.
- ܩܝܨܐܐ The French;
 Frank.
- ܩܝܨܐܐ m. Insult.
- ܩܝܨܐܐ to tie; to bind;
 to frame.
- ܩܝܨܐܐ f. horn; strength;
 power, corner; wing of
 an army.
- ܩܝܨܐܐ pl. ܩܝܨܐܐܐ
 f. desire; lust.
- ܩܝܨܐܐ m. promise.
- ܩܝܨܐܐ m. beauty.
- ܩܝܨܐܐ boaster; a proud
 man.
- ܩܝܨܐܐ boasting; pride.
- ܩܝܨܐܐ completion;
 finishing.
- ܩܝܨܐܐ humiliation; feeble-
 ness, meanness.

ܐܘܪܝܬܐ - to be magnified; to magnify oneself; to be-
have insolently.

(ܐܬܐ) ܬܬܝܬܐ - to twist; entangle, to tie up; to confuse.

ܬܬܝܬܐ - to be entangled, etc.

(ܬܬܐ) ܬܬܐ - to exalt.

ܬܬܐ - to exalt oneself; to be haughty, arrogant.

(ܬܬܐ) ܬܬܐ - to complete; finish, build, restore.

ܬܬܐ - to be finished; completed, restored etc.

(ܬܬܐ) ܬܬܐ - to celebrate, feast.

ܬܬܐ - to be exalted, magnified, to exalt oneself.

(ܬܬܐ) ܬܬܐ - (dep.) to promise, confess, consent.

(ܬܬܐ) ܬܬܐ - to nourish, support.

ܬܬܐ - to be lowered, brought down; to be sup-
pressed.

§ 178. **Syntax.** An adjective or a pronoun used attributively to define a collective noun (sing.) may be put in the singular (to agree with the form) or in the masculine plural. Ex.

ܬܬܐ ܬܬܐ - Let all the people say.

ܬܬܐ ܬܬܐ - These Thy people.

Vocabulary.

ܬܬܐ adj. m. airy; aerial. race; people; family.

(ܬܬܐ) ܬܬܐ rashly; vainly ܬܬܐ m. guest; traveller;
way-farer.

ܬܬܐ adj. m. necessary;
urgent.

(ܬܬܐ) ܬܬܐ stone

ܬܬܐ f. humanity;
human nature; human

mason; builder, architect;
master-builder.

- ii. ႁႃႉႁႃႉႁႃႉ - ႁႃႉႁႃႉႁႃႉ - fulfilment; perfection.
- ii. ႁႃႉႁႃႉႁႃႉ - ႁႃႉႁႃႉႁႃႉ - completeness; perfection; fulness.
- iv, ႁႃႉႁႃႉႁႃႉႁႃႉ - ႁႃႉႁႃႉႁႃႉႁႃႉ - perfection; ordination to priesthood.

§ 177. A few verbs in the S^vAPhⁱEL and ESTAPhⁱAL forms :-

- (**ḥ**) **ḥ** - to deliver, preserve, redeem, ransom.
ḥ - to be delivered; to escape.
ḥ - to be slack; to linger; to delay, stay;
to be late.
ḥ - to delay; linger, stay, remain.
ḥ - (refl.) to boast, to glory; to glorify
oneself.
ḥ - to make a partaker; to associate; to parti-
cipate, communicate; to administer Holy Eucharist.
ḥ - to change; alter, convert, translate.
ḥ - to be changed, altered etc.
ḥ - to excite; allure, entice; solicit.
ḥ - to embitter, to make sour: to sadden;
to exacerbate.
ḥ - to be embittered; saddened etc.
ḥ - to enkindle; to inflame.
ḥ - to be set on fire; to be enkindled; to be
burning, inflamed.
ḥ - to alienate, estrange; to separate; to make
strange.
ḥ - to be alienated, removed; to become or
to be declared alien.
ḥ - to be enslaved; to be reduced to slavery.
ḥ - to make to abound; to supply
abundantly.

II	M.	אֲכַלְמָאֵךְ	} You	אֲכַלְמָאֵךְ	} You
	F.	אֲכַלְמָאֵךְ		אֲכַלְמָאֵךְ	
I	C.	אֲכַלְמָאֵךְ	We shall fulfil.	אֲכַלְמָאֵךְ	We shall be..

Infinitive.

Abs.	אֲכַלְמָאֵךְ	} to fulfil.	אֲכַלְמָאֵךְ	} to be fulfilled.
Cons.	אֲכַלְמָאֵךְ		אֲכַלְמָאֵךְ	

Present Participle.

Sing.	M.	אֲכַלְמָאֵךְ	} Fulfilling.	אֲכַלְמָאֵךְ	} being fulfilled.
	F.	אֲכַלְמָאֵךְ		אֲכַלְמָאֵךְ	
Pl.	M.	אֲכַלְמָאֵךְ	} Fulfilling.	אֲכַלְמָאֵךְ	} being fulfilled.
	F.	אֲכַלְמָאֵךְ		אֲכַלְמָאֵךְ	

Perfect Participle.

m. s. אֲכַלְמָאֵךְ . f. s. אֲכַלְמָאֵךְ etc. Being fulfilled. ²

Participial Nouns.

i. Noun Agent.

m. s. אֲכַלְמָאֵךְ - אֲכַלְמָאֵךְ } one who perfects or
f. s. אֲכַלְמָאֵךְ - אֲכַלְמָאֵךְ } fulfils; efficient.

ii. Noun Passive.

m. s. אֲכַלְמָאֵךְ - אֲכַלְמָאֵךְ } perfect; complete;
f. s. אֲכַלְמָאֵךְ - אֲכַלְמָאֵךְ } fulfilled.

m. s. אֲכַלְמָאֵךְ - אֲכַלְמָאֵךְ } one who is to be
f. s. אֲכַלְמָאֵךְ - אֲכַלְמָאֵךְ } perfected; candidate (for anything)

Nouns of Action.

i. אֲכַלְמָאֵךְ - אֲכַלְמָאֵךְ - perfection; completion; fulfilment

² Present tense is formed with pronominal enclitics as in PA'EL & EThPA'AL. (§ 142; § 149).

II M. $\begin{array}{l} \text{أَـ} \end{array}$ } You (thou)... $\begin{array}{l} \text{أَـ} \end{array}$ } You (thou)
F. $\begin{array}{l} \text{أَـ} \end{array}$ } were ...

I C. $\begin{array}{l} \text{أَـ} \end{array}$ I fulfilled. $\begin{array}{l} \text{أَـ} \end{array}$ I was fulfilled

Pl.

III M. $\begin{array}{l} \text{أَـ} : \text{أَـ} \end{array}$ } They $\begin{array}{l} \text{أَـ} : \text{أَـ} \end{array}$ } They
F. $\begin{array}{l} \text{أَـ} : \text{أَـ} \end{array}$ } fulfilled. $\begin{array}{l} \text{أَـ} : \text{أَـ} \end{array}$ } were
fulfilled.

II M. $\begin{array}{l} \text{أَـ} \end{array}$ } You ... $\begin{array}{l} \text{أَـ} \end{array}$ } You
F. $\begin{array}{l} \text{أَـ} \end{array}$ }

I C. $\begin{array}{l} \text{أَـ} : \text{أَـ} \end{array}$ We ful- $\begin{array}{l} \text{أَـ} : \text{أَـ} \end{array}$ We were
filled fulfilled.

Imperative.

Sing. M. $\begin{array}{l} \text{أَـ} \end{array}$ } fulfil thou $\begin{array}{l} \text{أَـ} \end{array}$ } be thou
F. $\begin{array}{l} \text{أَـ} \end{array}$ } fulfilled.

Pl. M. $\begin{array}{l} \text{أَـ} : \text{أَـ} \end{array}$ } fulfil ye. $\begin{array}{l} \text{أَـ} : \text{أَـ} \end{array}$ } be ye
F. $\begin{array}{l} \text{أَـ} : \text{أَـ} \end{array}$ } fulfilled.

Imperfect.

Sing.

III M. $\begin{array}{l} \text{أَـ} \end{array}$ He, it, will $\begin{array}{l} \text{أَـ} \end{array}$ He, it, will be
fulfil. fulfilled.

F. $\begin{array}{l} \text{أَـ} \end{array}$ She $\begin{array}{l} \text{أَـ} \end{array}$ She

II M. $\begin{array}{l} \text{أَـ} \end{array}$ } You (thou) .. $\begin{array}{l} \text{أَـ} \end{array}$ } You (thou)
F. $\begin{array}{l} \text{أَـ} \end{array}$ } will be
fulfilled.

I C. $\begin{array}{l} \text{أَـ} \end{array}$ I shall fulfil, $\begin{array}{l} \text{أَـ} \end{array}$ I shall

Pl.

III M. $\begin{array}{l} \text{أَـ} \end{array}$ } They will $\begin{array}{l} \text{أَـ} \end{array}$ } They will be
F. $\begin{array}{l} \text{أَـ} \end{array}$ } fulfil fulfilled.

Perfect Participle.

S. M. ܐܕܝܢܐ . F. ܐܕܝܢܐ etc. (being) subdued. ^{x 1}

Participial Nouns.

i. Noun Agent.

M. S. ܐܕܝܢܐ - ܐܕܝܢܐ | One who subdues;
F. S. ܐܕܝܢܐ - ܐܕܝܢܐ | subduing.

ii. Noun Passive.

M. S. ܐܕܝܢܐ - ܐܕܝܢܐ | subdued (one who [is]).
F. S. ܐܕܝܢܐ - ܐܕܝܢܐ |

M. S. ܐܕܝܢܐ - ܐܕܝܢܐ | one to be subdued.
F. S. ܐܕܝܢܐ - ܐܕܝܢܐ |

Nouns of Action.

i ܐܕܝܢܐ - ܐܕܝܢܐ - servitude; enslavement

ii ܐܕܝܢܐ - ܐܕܝܢܐ - subjugation.

iii ܐܕܝܢܐ - ܐܕܝܢܐ - servitude.?

iv ܐܕܝܢܐ - ܐܕܝܢܐ - obedience; sub-
jection.

ii. S^vAPh'EL & ES TAPh'AL verbs ending in ܐ .

(ܐܕܝܢܐ) ܐܕܝܢܐ - to fulfil. ܐܕܝܢܐ - to be fulfilled.

PERFECT.

Sing.

III M. ܐܕܝܢܐ He, it, fulfilled. ܐܕܝܢܐ He, it, was
fulfilled.

F. ܐܕܝܢܐ She, ܐܕܝܢܐ She

^{x 1} Present tense is formed with pronominal enclitics as in PA'EL and EThPA'AL. (Vide § 133; § 146.).

Pl.	M.	ⲉⲟⲩⲁⲛⲓⲛⲓ	subdue	ⲉⲟⲩⲁⲛⲓⲛⲓ	Be thou
	F.	ⲉⲟⲩⲁⲛⲓⲛⲓ	ye.	ⲉⲟⲩⲁⲛⲓⲛⲓ	subdued.

Imperfect.

Sing.

III	M.	ⲉⲟⲩⲁⲛⲓⲛⲓ ^c	He, it, will subdue.	ⲉⲟⲩⲁⲛⲓⲛⲓ ^d	He will be... subdued.
	F.	ⲉⲟⲩⲁⲛⲓⲛⲓ	She	ⲉⲟⲩⲁⲛⲓⲛⲓ	She

II	M.	ⲉⲟⲩⲁⲛⲓⲛⲓ	(4) You (thou)	ⲉⲟⲩⲁⲛⲓⲛⲓ	5 You
	F.	ⲉⲟⲩⲁⲛⲓⲛⲓ		ⲉⲟⲩⲁⲛⲓⲛⲓ	

I	C.	ⲉⲟⲩⲁⲛⲓⲛⲓ	I shall subdue.	ⲉⲟⲩⲁⲛⲓⲛⲓ	We shall be
---	----	----------	-----------------	----------	-------------

Pl.

III	M.	ⲉⲟⲩⲁⲛⲓⲛⲓ	They will subdue.	ⲉⲟⲩⲁⲛⲓⲛⲓ	They will be subdued.
	F.	ⲉⲟⲩⲁⲛⲓⲛⲓ		ⲉⲟⲩⲁⲛⲓⲛⲓ	

II	M.	ⲉⲟⲩⲁⲛⲓⲛⲓ	You	ⲉⲟⲩⲁⲛⲓⲛⲓ	You will be subdued.
	F.	ⲉⲟⲩⲁⲛⲓⲛⲓ		ⲉⲟⲩⲁⲛⲓⲛⲓ	

I	C.	ⲉⲟⲩⲁⲛⲓⲛⲓ	We shall subdue.	ⲉⲟⲩⲁⲛⲓⲛⲓ	We shall be subdued.
---	----	----------	------------------	----------	----------------------

Infinitive.

Abs.	ⲉⲟⲩⲁⲛⲓⲛⲓ	to subdue.	ⲉⲟⲩⲁⲛⲓⲛⲓ	to be
Cons.	ⲉⲟⲩⲁⲛⲓⲛⲓ		ⲉⲟⲩⲁⲛⲓⲛⲓ	subdued.

Present Participle.

Sing.	M.	ⲉⲟⲩⲁⲛⲓⲛⲓ	subduing.	ⲉⲟⲩⲁⲛⲓⲛⲓ	being subdued.
	F.	ⲉⲟⲩⲁⲛⲓⲛⲓ		ⲉⲟⲩⲁⲛⲓⲛⲓ	
Pl.	M.	ⲉⲟⲩⲁⲛⲓⲛⲓ		ⲉⲟⲩⲁⲛⲓⲛⲓ	
	F.	ⲉⲟⲩⲁⲛⲓⲛⲓ		ⲉⲟⲩⲁⲛⲓⲛⲓ	

c. ⲉⲟⲩⲁⲛⲓⲛⲓ d. ⲉⲟⲩⲁⲛⲓⲛⲓ etc

(4) ⲉⲟⲩⲁⲛⲓⲛⲓ (5) ⲉⲟⲩⲁⲛⲓⲛⲓ

For conjugating S^vAPh^ʿEL and ES^vTAPh^ʿAL verbs learn No. § 173.

Conjugation.

i. S^vAPh^ʿEL and ES^vTAPh^ʿAL verbs ending in a strong letter.

(חַבַּד) חַבַּדְתָּ to subdue. חַבַּדְתָּ to be subdued; to be obedient.

PERFECT.

Sing.

III	M.	^a חַבַּדְתָּ He, it, subdued.	^b חַבַּדְתָּ He, it, was subdued.
	F.	חַבַּדְתְּ She, it, ...	חַבַּדְתְּ She, it, ...
II	M.	חַבַּדְתָּ } You (thou) ...	חַבַּדְתָּ } You (thou) ...
	F.	חַבַּדְתְּ } were ...	חַבַּדְתְּ } were ...
I	C.	חַבַּדְתִּי I subdued. ..	חַבַּדְתִּי I was ...

Pl.

III	M.	חַבַּדְתֶּם } They ..	חַבַּדְתֶּם } They ..
	F.	חַבַּדְתֶּם ⁽¹⁾ } were subd: ⁽²⁾	חַבַּדְתֶּם ⁽²⁾ }
II	M.	חַבַּדְתֶּם } You ...	חַבַּדְתֶּם } You ...
	F.	חַבַּדְתֶּם }	חַבַּדְתֶּם }
I	C.	חַבַּדְתִּים We subdued.	חַבַּדְתִּים We ..

Imperative.

Sing.	M.	חַבַּדְתָּ subdue thou	חַבַּדְתָּ ⁽³⁾ Be thou subdued.
	F.	חַבַּדְתְּ	חַבַּדְתְּ

Also a. חַבַּדְתָּ : חַבַּדְתְּ : חַבַּדְתֶּם etc.

b. חַבַּדְתָּ : חַבַּדְתְּ : חַבַּדְתֶּם etc.

W. S. also (1) חַבַּדְתָּ. (2) חַבַּדְתְּ. (3) חַבַּדְתֶּם.
cfr. § 145 B. 3 note.

c) Verbs formed prepositions.

- ܐܬܬܬܐ - under. ܐܬܬܬܐ - to lower; to humble.
 ܠܡܬܬܐ - against. ܕܠܬܬܐ - to oppose.
 ܕܠܬܬܐ - alone. ܕܠܬܬܐ - to become solitary

Note. 1. Some denominative verbs are formed from Greek nouns and compound nouns also.

- Gr. ܠܬܬܐ - robber. ܠܬܬܐ - to rob.
 ܕܠܬܬܐ - deposition. ܕܠܬܬܐ - to depose, degrade.
 (ܠܬܬܐ) ܠܬܬܐ - to accuse; denounce.
 (acc. of the person and ܠ of the cause)
 Comp. ܠܬܬܐ - man. (1) ܠܬܬܐ - to become man.
 ܠܬܬܐ - accuser; (1) ܠܬܬܐ - to call for justice;
 adversary. to litigate.
 ܠܬܬܐ - enemy. (1) ܠܬܬܐ - to become enemy;
 to act enemically.

2. Some denominative verbs are made for theological usage:

- ܠܬܬܐ - man. (1) ܠܬܬܐ - to become man.
 ܠܬܬܐ - body. (1) ܠܬܬܐ - to take body; to incarnate.

3. There are a few quadriliteral verbs whose origin cannot be traced. Ex. ܠܬܬܐ - to provide. ܠܬܬܐ - to mortify.

LESSON XXXIX.

S APh'EL ܠܬܬܐ

AND

ES'TAPh'AL ܠܬܬܐ

§ 176. The different categories of verbs belonging to this group have been given above (Nos. § 172-175).

1. The prefix נ or ע generally gives a causative sense to the verb. Ex. יָדַע to know— נִדְּעָה to notify.

2. The improperly called S^vAPh'EL forms (ie., PA'LEL, PALPEL, P^e'AL'EL etc.) may denote a sense of intensity or iteration of the action denoted by the P^e'AL form. Ex. see above § 172— 4. 5. 6.

3. The variation in the meanings of verbs formed by prefixing, inserting or suffixing other letters may be noted above. (§ 172— 1. 2. 3).

§ 175. There are some denominative verbs formed from nouns and particles. They are conjugated like PA'EL verbs if they consist of three letters only; ^{x a} if they consist of four or more letters they are conjugated like S^vAPh'EL verbs. Here are a few examples:—

a) Verbs formed from nouns.

אֱלֹהִים — God.	$\text{אֱלֵה$ — to deify.
זָהָב — Gold.	$\text{זָהַב$ — to guilt.
$\text{יָלַד$ — Child.	$\text{יָלַד$ — to make young.
לִשָּׁנָה — tongue.	$\text{לָשַׁן$ — to speak.
צִוְּיָהּ — form.	צִוְּיָהּ — to give form.
זָבַח — proselyte.	⁽¹⁾ זָבַח — to proselytise.
עֵצָה — a staff, rod.	⁽¹⁾ $\text{עָצָה$ — to lean on the staff.

b) Verbs formed from adjectives.

עָשָׂה — ten.	עָשָׂה — to give tithe.
יָבֵשׁ — weak.	יָבֵשׁ — to weaken, debilitate,
אֶחָד — one.	אֶחָד — to unite.

^{x a} עָשָׂה formed from עָשָׂה is conjugated like APh'EL concave (§ 162— 163). (1) [found only in the passive form.]

like נִפְּלֵק the prefixes receive Zlama נִ . Ex. יִפְּלֵק He will sparkle. נִפְּלֵק - to sparkle. נִפְּלֵק - sparkling. etc.

2. S^vAPh'EL verbs ending in נִ are conjugated like PA'EL verbs ending in נִ . (§ 142).

3. ES^vTAPh'AL verbs agree in conjugation with EThPA'AL verbs according to their ending either in a strong letter (§ 145 A 1, 3 and B except 4) or a weak letter, ie., נִ (§ 149).

4. The Participles and Participial nouns and Nouns of action are formed:— a) from S^vAPh'EL as from PA'EL (§ 131 B. 6; 7, 8, 9).

b) from ES^vTAPh'AL as from EThPA'AL (§ 145 B. 6).

5. **Hard and soft aspirates.** a) S^vAPh'EL. i. The final and the antipenultimate (ie. 3rd from the last) letters are always soft.

ii. The penultimate letter is always hard.

iii. The first letter becomes soft only when prefixes are added. Ex. נִפְּלֵק - n^cvalbel- He will confound or confuse. But it remains hard in the Imperfect 1st sing. if the first letter has Pthaha נִ as נִפְּלֵק - ēbalbel- I will confound or confuse.

iv. In verbs of the form נִפְּלֵק the second letter of the root becomes hard when prefixes are added. Ex. (נִפְּלֵק - nevtah.tah. E. or nephtah.tah. W.)

b) ES^vTAPh'AL - The first (or נִ substituting it) and the penultimate letters of the active form are always hard others soft.

§ 174. The different shades of meaning of the S^vAPh'EL form of verbs cannot precisely be assigned. The following are the most common:—

כָּזַבְתִּי — to be foolish. (2) כָּזְבָהּ אֵלַי to be foolished.

מָאָה — to be cloudy. (3) מָאָה אֵלַי to be obscure.

5. by repeating the final and the penultimate letters. Ex.

עָפַף — to fly. עָפַף עָפַף to sparkle, to fly about.

מָלַךְ — to become complete. מָלַךְ מָלַךְ to complete perfectly.

Note. Verbs of this group are of very rare occurrence. A very few of them appear only in the passive (ES'TAPh'AL) form. Ex.

רָאָה — to see. (4) רָאָה רָאָה to show oneself great.

מָנָה — to count. מָנָה מָנָה to count several times.

6. by repeating the verb itself (in Geminates and Concave verbs). (עָלָה עָלָה).

עָלָה — to inform. עָלָה עָלָה to explain.

עָלָה — to grow. (5) עָלָה עָלָה to magnify, exalt.

עָלָה — to move; to shake. (6) עָלָה עָלָה to disturb.

עָלָה — to be high; to be tall. עָלָה עָלָה to exalt.

§ 173. Peculiarities in the conjugation:—

1. S^vAPh'EL verbs ending in a strong letter are conjugated like PA'EL verbs ending in a strong letter. (§ 133).

But in the case of derivative verbs of the form

(2) The second radical appears as Wāw.

(3) The second radical appears as Yōd.

(4) The final Alap of the root is changed into Wāw. W. S.

עָלָה עָלָה

(5) עָ of עָלָה is changed into Wāw.

(6) In this form עָ of the root is changed into עָ.

ا - (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز)

أ - (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز)

2. by inserting any one of the letters ذ . ظ . ع . و . ي . ل . م . ن . س . ك . خ . ج . د . ذ . ر . ز (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) after the first radical. Ex.

و - (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to tie, fix. (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to twist, coil.

ع - (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to think. (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to suffer; to forbear.

ظ - (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to be hated, despised. (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to be ashamed.

ذ - (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to spin. (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to entangle, implicate.

3. by affixing any one of the letters (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز)

و - (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to spread. (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to disclose, expose; to strip naked; to lay bare, to put to shame;

ع - (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to be strong. (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to persevere; to withstand: to be brave, powerful; to endure, resist.

Note. There are several isolated derivative verbs formed by affixing (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) and other letters. Ex.

و - (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to instigate. (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to prostrate.

ع - (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to divide. (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to open the mouth.

ظ - (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to rub. (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to bind.

ذ - (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to lick. (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to wag the tail. &c.

4. by repeating the final radical. Ex. (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) (1)

و - (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to do. (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to reduce to servitude.

ع - (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to rub. (أ) (إ) (ع) (هـ) (و) (ي) (ل) (م) (ن) (س) (ك) (خ) (ج) (د) (ذ) (ر) (ز) to powder.


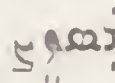

Note. A few verbs of this group are found only in the passive form. Ex

(1) In this form Pthaha ÷ on the 2nd radical of the root is transferred to the first radical.

S^vAPh'EL - 

AND

ES^vTAPh'AL - 

§ 172. All the verbs formed by augment of a consonant (except , the formative prefix of APh'EL) to the root are grouped herein as S^vAPh'EL for the sake of convenience, though the term may not precisely apply to each and every one of them. ES^vTAPh'AL is its passive or reflexive form. In S^vAPh'EL, the vowel on the penultimate corresponds with the vowel on the penultimate in the PA'EL form and in ES^vTAPh'AL it corresponds with the same in the EThPA'AL form. [For transmutation between,  and  Vide No. § 113-4].

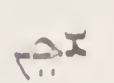
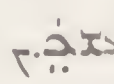
S^vAPh'EL form is derived from P^c'AL verbs :—

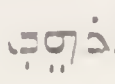
1. by prefixing any one of the letters -

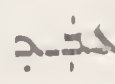
א . י . ו . ח . ע . ק (אֵשְׂמֵר, אֵשְׂתָּאֵר, אֵשְׂתָּאֵל, אֵשְׂתָּאֵל, אֵשְׂתָּאֵל, אֵשְׂתָּאֵל) Ex.

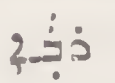
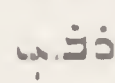
ק -  (קָשָׁה) to persist.  to believe.

ו -  (וָדָם)  :  to be condensed.

ח -  to dwell; to inhabit.  to pawn; to pledge; to give or take in pledge or as hostage.


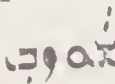
ע -  to fear.  to hasten.

י -  to do.  to subdue.

א -  to grow.  to tender, bring up.

Note. 1. Such derivatives with prefixes are not formed from Concave verbs.

2. In Pe Alap and Pe Yōd verbs Alap and Yōd are changed into Wāw after the formative prefix. Ex.

י -  (יָחַד)  to set free; to set at liberty.

6. They will be awakened (pres.) and they will come (pres.) to the terrible judgement as it is written. 7. To those (m.) who return from pagan customs (ܐܕܡܐ ܕܥܡܐ) time is required that they may be instructed. 8. He that is brought may be ordained deacon (ܕܝܐܥܝܢܐ) first and then priest. 9. When the mind is enlightened by pure light... 10. When I will be awakened (pf.) I will praise Thee, 11. Gentiles (ܕܥܡܐ) will be judged before Thy face. 12. In the name of our God we shall be exalted. 13. Be Thou exalted, O Lord, in Thy strength. 14. Be Thou awakened, O my God, and my Lord, to my judgment, and see my oppression. 15. Cease thou, from rage and cease thou, from anger. 16. I will-surely-be- exalted (pf.) over (ܐܠܝܐ) the peoples and I will-surely-be- exalted (pf.) over (ܐܠܝܐ) the earth. 17. They will be cursed. 18. Be Thou, exalted, God, above the heavens, and Thy glory over the whole earth. 19. Do not judge, that you (m. pl.) may not be judged; for by the judgement you judge you will be judged. 20. With what measure you mete it-will-be-measured (pres. m. s) to you. 21. Before destruction the heart of man will-be- lifted up, and before glory (ܐܕܡܐ ܕܥܡܐ) humility. 22. The altar is the symbol (ܐܠܝܐ) of the sepulchre in which the body of our Redeemer was placed. 23. And all the anger truly ceases from you (m. s.)- 24. I have entered the battle (field) of the martyrs and there I saw how they are judged. 25. The creator was judged in the morning by Pilate as (one) guilty of death. 26. Blessings are showered upon us. 27. They (m.) are known and made known. 28. In the morning time when (ܐ) incenses are offered (lit. placed) the angels sing glory in heaven (ܐܠܝܐ ܕܥܡܐ). 29. Blessed is He that gave us (a) peaceful evening and restful night at which the fatigued (ܐܠܝܐ) cease-from-labour and offer (ܐܠܝܐ) praise.

(Aphr.) [§ 170. n. 3].

Exercise 35 B.

1. Beloved (f.) of (Δ) God. 2. He was received (made to enter) in A'mē'd with pomp. 3. Our souls are (being) washed. 4. Christ, who was lifted on the cross at Calvary. 5. He was born and was placed in a crib (𐌹𐌰𐌶𐌵𐌹) and lo, the creatures adore Him.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

ܕܡܚܕܝܢܐ m. Christian.
 ܕܡܚܕܝܢܐ m. wearied by
labour.
 ܕܡܚܕܝܢܐ c. East.
 ܕܡܚܕܝܢܐ m. Altar.
 ܕܡܚܕܝܢܐ m. wave.
 ܕܡܚܕܝܢܐ f. burden.
 ܕܡܚܕܝܢܐ m. rational (being);
man.
 ܕܡܚܕܝܢܐ c. West.
 ܕܡܚܕܝܢܐ m. Nazarite; monk;
celebate.
 ܕܡܚܕܝܢܐ m. smell.
 ܕܡܚܕܝܢܐ thing; action;
visiting.
 ܕܡܚܕܝܢܐ m. strength; power.
 ܕܡܚܕܝܢܐ to bind.
 ܕܡܚܕܝܢܐ firstly.

(.فء) f. Cyprus (island)
 f. Priesthood.
 desire for food
 m. sense; senses
 (organs of ...)
 m. vain glory.
 adj. m. foul; vile;
 disgraceful.
 m. drink.
 m. abyss; depth.
 f. Example; speci-
 men, token, manifestation.
 m. limit; boundary
 to repeat, narrate,
 relate.
 preparation making
 below; under.
 thither.

Exercise 35 A.

1. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$ 2. $\frac{1}{2} \times \frac{1}{3} = \frac{1}{6}$ 3. $\frac{1}{2} \times \frac{1}{4} = \frac{1}{8}$ 4. $\frac{1}{2} \times \frac{1}{5} = \frac{1}{10}$ 5. $\frac{1}{2} \times \frac{1}{6} = \frac{1}{12}$ 6. $\frac{1}{2} \times \frac{1}{7} = \frac{1}{14}$ 7. $\frac{1}{2} \times \frac{1}{8} = \frac{1}{16}$ 8. $\frac{1}{2} \times \frac{1}{9} = \frac{1}{18}$ 9. $\frac{1}{2} \times \frac{1}{10} = \frac{1}{20}$ 10. $\frac{1}{2} \times \frac{1}{11} = \frac{1}{22}$ 11. $\frac{1}{2} \times \frac{1}{12} = \frac{1}{24}$

II. In passive constructions (§ 119) the agent may rarely be governed by the preposition Δ : Ex. $\text{ܡܝܬܝܬܐ ܕܝܫܘܥ ܕܡܝܬܝܬܐ ܕܝܫܘܥ}$ – Fishes were caught by His Apostles.

Vocabulary.

| | |
|---|--|
| ܡܝܬܝܬܐ m. Eunuch. | ܡܝܬܝܬܐ m. little; meagre; small. |
| ܡܝܬܝܬܐ m. Horizon. | ܡܝܬܝܬܐ f. Island. |
| ܡܝܬܝܬܐ m. qualifying; special. | ܡܝܬܝܬܐ thrashing of corn. |
| ܡܝܬܝܬܐ Δ unqualified; undivided; pure. | (EThp ^e .) ܡܝܬܝܬܐ (refl.) to comprehend, percieve. |
| Δ ܡܝܬܝܬܐ m. false pretext, false appearance | ܡܝܬܝܬܐ m. mind; sense. |
| ܡܝܬܝܬܐ ܡܝܬܝܬܐ urgent necessity. | ܡܝܬܝܬܐ m. ܡܝܬܝܬܐ f. useful; tastefull. |
| $(ܡܝܬܝܬܐ)$ ܡܝܬܝܬܐ m. Bishop. | ܡܝܬܝܬܐ m. guilty of death. |
| ܡܝܬܝܬܐ Province; eparchy | ܡܝܬܝܬܐ m. quarrel; dispute |
| $(ܡܝܬܝܬܐ)$ ܡܝܬܝܬܐ Interrogative particle. | ܡܝܬܝܬܐ f. round loaf; cake |
| ܡܝܬܝܬܐ f. field; a yoke of land ($\frac{2}{3}$ ac.) | ܡܝܬܝܬܐ f. paganism. |
| ܡܝܬܝܬܐ ܡܝܬܝܬܐ church-lands, endowments. | ܡܝܬܝܬܐ m. harvest. |
| ܡܝܬܝܬܐ to be swallowed; to be beaten, struck, smitten. | ܡܝܬܝܬܐ f. passibility; sensitiveness. |
| ܡܝܬܝܬܐ tribunal. | ܡܝܬܝܬܐ Δ impassibility. |
| ܡܝܬܝܬܐ f. enmity. | ܡܝܬܝܬܐ pr. n. Jonas. |
| | ܡܝܬܝܬܐ m. grinding. |
| | ܡܝܬܝܬܐ jealousy; zeal. |
| | ܡܝܬܝܬܐ ܡܝܬܝܬܐ f. burning arrow. |
| | ܡܝܬܝܬܐ m. nature; being. |
| | ܡܝܬܝܬܐ m. ploughing; furrow. |

Note. 1. **Anomaly.** a) עָלָה - to ascend, forms its

ETTAPh'AL as עָלָהּ (from עָלָה § 154 N.B. 1) or עָלָהָ (from the obsolete עָלָהָ) - to be made to ascend.

b) עָלָה - to find out; to be able; ETTAPh'AL - עָלָהּ (from the obsolete עָלָהּ) - to be made to find out, to be made to be able. (Ming § 258. § 261).

c) עָלָה - to drink; ETTAPh'AL - עָלָהּ (from עָלָה to cause to drink; to weave) - to be caused to drink, to be woven.

d) עָלָה (Aph.) - to teach, has no ETTAPh'AL; עָלָהָ (EThPA'AL of obs עָלָה) - to be taught, is used instead.

e) עָלָה - to vivify (§ 126 n. 1). ETTAPh'AL עָלָהּ or עָלָהָ to be vivified; to be made to live

f) עָלָה (§ 163 f. n. 2) has two forms of ETTAPh'AL - עָלָהּ to be convinced, persuaded; or עָלָהָ - to be subjected. (C. J. D. No. 340; Nold. No. 177).

g) (עָלָה obsolete) ETTAPh'AL עָלָהּ or עָלָהָ - to be burnt with anger (Nold. No. 177).

2. The initial Dalath ? of a Concave verb is rendered hard in ETTAPh'AL. Ex. עָלָהּ Ettdīš, not Ettdhīš.

עָלָהּ - Ettdīn, not Ettdhīn.

3. In the ETTAPh'AL of Concave verbs, forms with only one Ta'w (א) are frequent (esp. in more ancient Mss.). Still, the inversion and assimilation are dispensed with in the case of sibilants (§ 113-4). Ex. עָלָהּ for עָלָהּ ; עָלָהּ for עָלָהּ ; עָלָהּ for עָלָהּ etc.

§ 171. **Synatx.** I. The Perfect in the subsidiary clause expresses a sense of future Perfect, when the predicate of the principal clause is put in the Imperfect. Ex. עָלָהּ עָלָהּ עָלָהּ עָלָהּ - when I shall have awakened I shall praise Thee.

ᠲᠤᠪᠡᠰᠡᠨ - to be fed, provided, supported, supplied;
sustained.

أُثِّرَ - to be moved, agitated, quaked, stirred up,
disturbed, excited, instigated.

مُتَّكِئِينَ - to be found guilty, owing, due: to be indebted.

(مقياس) - to be measured.

(ܬܚܝܬܐ) ܬܚܝܬܐ - to be by nature; to happen; to be naturally constituted.

ḥāḥ - to be accursed; to be subject to a curse.

ܡܕܠܕܝܢܐ - to be kneaded, mixed; to be softened; to be moistened as flour with water, as food with saliva.

١٠٢٢ — to rest; to be at rest; to refresh oneself; to be quiet, satisfied, pleased, contented, assuaged; to stay, remain.

Ἀποτίθημι - to be placed, laid, set; to be buried; to be composed, written; to be ordained, appointed, instituted.

ሕላላላ - to awake; to be awakened, excited, stirred up; to be attentive.

ᐅᐅᐅᐅᐅ - to be caught, ensnared, captured.

ᐃᓴᐃᓴᐃᓴ - to be formed, fashioned, depicted.

(אָז) אַזאַזאַז - to be heard, hearkened.

מִשְׁתָּכֵן - to be constituted, set up (king).

אֲנִי - to be lifted up (on high), exalted; to go up;
to be haughty.

~~ἁλῶμαι~~ - to be washed, purified, expiated.

V. Lamad weak.

(ܡܐܕܢܐ) ܡܐܕܢܐ - to be admonished; to be under instruction (as catechumens).

ᠮᠤᠨᠠᠭᠤᠨ - to be made to drink; to be watered.

(~~ك~~أ) كَأَسَّ - to be put into the scale; to be loaded, laden; to be compelled to bear.

كَأَسَّ - to come down like rain; to be borne down as with rain; to be caused to rain; to be poured down.

كَأَسَّ - to be made king; to be reigned over.

كَأَسَّ - to be made to bear; to be inflicted.

كَأَسَّ - to be elected or appointed; esp. to be ordained deacon or priest; to be consecrated bishop, Patriarch.

(P^c. كَأَسَّ) كَأَسَّ - to be taken away; to be cast out; to be dragged out; to be transferred.

كَأَسَّ - to be attacked, assailed.

كَأَسَّ - to be clearly evident; to be commonly known or manifest.

ii. Pe-weak.

(ك) كَأَسَّ - to be led, carried, brought, removed

(ك) كَأَسَّ - to be made known; to be announced, told, related.

(ك) كَأَسَّ - to be made to dwell; to sojourn; to settle.

iii. Geminate.

(كك) كَأَسَّ - to be loved, beloved.

كَأَسَّ - to be plundered, spoiled, disposed.

كَأَسَّ - to be brought or conducted in.

iv. Concave.

(ك) كَأَسَّ - to be judged; to be administered justice, condemned, punished; to go to law; to contend with, judge, decide.

كَأَسَّ - to be trodden (under foot), trampled over.

Imperfect.

| | Sing. | | Pl. |
|----|----------------------------------|------------|-------------------------------|
| M. | He, it, will be
made to weep. | | They will be
made to weep. |
| F. | ² She, it, ... | | |
| M. | | You (thou) | You ... |
| F. | ³ | | ... |
| C. | I shall be ... | | We shall be ... |

Infinitive.

Abs. Cons. to be made to weep.

Present Participle.

| | Sing. | Pl. |
|----|-------|---------------|
| M. | | Being made to |
| F. | | weep. |

PRESENT TENSE.

III m. s. II m. s. -

f. s. -

etc. regularly as in EThPA'AL. (§ 149).

Participial Nouns.

m. s. - } that which is to
f. s. - } be or should be
 } bewailed.

NOUN OF ACTION.

- weeping (act, state of).

§ 170. A few verbs in the ETTAPh'AL form:-

i. Strong.

() - to be anathamatised; to be ex-communicated.

2 Vide § 117. f. n. 3;

3 W. S. also

Present Participle.

| | Sing. | Pl. | |
|----|-----------|-------------|----------------------|
| M. | أَشْفَعُ | أَشْفَعُونَ | Being with-
held. |
| F. | أَشْفَعِي | أَشْفَعِينَ | |

Present Tense.

III m. s. أَشْفَعُ . II m. s. أَشْفَعُ أَشْفَعُونَ - أَشْفَعُونَ etc. regularly.

Participial Nouns.

| | | |
|-------|-------------------------|--|
| m. s. | أَشْفَعُ - أَشْفَعِي | that which is to
be or should be
withheld. |
| f. s. | أَشْفَعِي - أَشْفَعِينَ | |

Noun of action.

أَشْفَعُ - أَشْفَعِي - Withholding (act of)

V. Lamad weak Verbs.

أَشْفَعُ - to be made to weep.

PERFECT.

| | Sing. | Pl. |
|--------|---------------------------------------|--|
| III M. | أَشْفَعُ He, it, was
made to weep. | أَشْفَعُوا They
were
mad to
weep. |
| F. | أَشْفَعِي She, it, | أَشْفَعِينَ |
| II M. | أَشْفَعْتَ You (thou)
were ... | أَشْفَعْتُمْ You were
made to
weep. |
| F. | أَشْفَعْتِ | أَشْفَعْتُنَّ |
| I C | أَشْفَعْتُ I was made
to weep. | أَشْفَعْنَا We |

IMPERATIVE.

| | Sing. | Pl. |
|----|-----------------------------------|--------------------------------------|
| M. | أَشْفَعْ Be thou made
to weep. | أَشْفَعُوا Be ye
made
to weep. |
| F. | أَشْفَعِي | أَشْفَعِينَ |

1 W. S. also أَشْفَعُ ;

IV. Concave Verbs.

أُكْتَبِ - to be withheld.

PERFECT.

Sing.

Pl.

| | | | | | |
|-----|----|-----------|-------------------------|-------------|---------------------|
| III | M. | أُكْتَبِ | He, it, was withheld. | أُكْتَبُوا | They were withheld. |
| | F. | أُكْتَبِي | She, ¹ | أُكْتَبِينَ | |
| III | M. | أُكْتَبِ | You (thou) were ... | أُكْتَبُوا | You ... |
| | F. | أُكْتَبِي | | أُكْتَبِينَ | |
| I | C. | أُكْتَبِ | I was withheld | أُكْتَبُوا | We were withheld. |

Imperative.

Sing.

Pl.

| | | | | |
|----|-----------|------------------|-------------|-----------------|
| M. | أُكْتَبِ | Be thou withheld | أُكْتَبُوا | Be ye withheld. |
| F. | أُكْتَبِي | | أُكْتَبِينَ | |

IMPERFECT.

Sing.

Pl.

| | | | | | |
|-----|----|------------------------|--------------------------|-------------|------------------------|
| III | M. | أُكْتَبِ | He, it, will be withheld | أُكْتَبُوا | They will be withheld. |
| | F. | أُكْتَبِي ² | She | أُكْتَبِينَ | |
| II | M. | أُكْتَبِ | You (thou) ... | أُكْتَبُوا | You ... |
| | F. | أُكْتَبِي ³ | | أُكْتَبِينَ | |
| I | C. | أُكْتَبِ | I shall be withheld. | أُكْتَبُوا | We shall be withheld. |

Infinitive.

Abs. أُكْتَبِ Cons. أُكْتَبِ to be withheld.

1 W. S. also أُلْكَبِ 2 Vide § 117 f. n. 3.

3 W. S. also أُلْكَبِ

Imperfect.

Sing.

Pl.

| | | | | | |
|-----|----|--------------------|--------------------|----------------|----------------|
| III | M. | هَيَّأَ هُوَ | He, it, will be | يُضَارُّونَ | } They will be |
| | | | harmed. | | |
| | F. | هَيَّأَتْ هِيَ | She, | تُضَارُّونَ | } harmed. |
| II | M. | هَيَّأَ أَنْتَ | } You (thou) | يُضَارُّونَ | } You will be |
| | F. | تُضَارُّونَ أَنْتَ | | تُضَارُّونَ | |
| I. | C. | هَيَّأَ أَنَا | I shall be harmed. | هَيَّأَ نَحْنُ | We shall ... |

Infinitive.

Abs. အခါအခါ Cons. အခါအခါ to be harmed.

Present Participle.

Sing.

Pl.

M. مُتَضَاعِفٌ مُتَضَاعِفٌ } Being harmed.
 F. مُتَضَاعِفٌ مُتَضَاعِفٌ }

PRESENT TENSE.

III m. s. ရှိသည်။ f. s. ၃-ခုရှိသည်။

II m. s. Ḍīḥ ḥāḥ - ḥāḥ etc. regularly.

Participial Nouns.

m. s. $\{ \begin{array}{l} \text{مَنْ يَكْفُرْ} - \text{مَنْ يَكْفُرْ} \\ \text{مَنْ يَكْفُرْ} - \text{مَنْ يَكْفُرْ} \end{array} \right\} \text{that which is to be or}$

f. s. $\{ \begin{array}{l} \text{مَنْ يَكْفُرْ} - \text{مَنْ يَكْفُرْ} \\ \text{مَنْ يَكْفُرْ} - \text{مَنْ يَكْفُرْ} \end{array} \right\} \text{should be harmed.}$

Noun of Action.

فَضْلٌ - ضَرْبٌ doing harm (act of).

Present Participle.

| | | | | |
|----------|----------|-----|----------|--------------|
| Sing. M. | أَكْأَكْ | Pl. | أَكْأَكْ | } Being fed. |
| F. | أَكْأَكْ | | أَكْأَكْ | |

Present Tense.

III m. s. أَكْأَكْ . II m. s. أَكْأَكْ or أَكْأَكْ etc. regularly.

Participial Nouns.

| | | |
|-------|---------------------|---|
| m. s. | أَكْأَكْ - أَكْأَكْ | } that which is
to be or should
be fed. |
| f. s. | أَكْأَكْ - أَكْأَكْ | |

NOUN OF ACTION.

f. s. أَكْأَكْ - أَكْأَكْ eating; eatability.

III. 'Ain Geminate Verbs.

أَكْأَكْ (أَكْأَكْ)¹ to be harmed.

Perfect.

| | Sing. | | Pl. | |
|-----|-------------|---------------------|----------|---------------------------|
| III | M. أَكْأَكْ | He, it, was harmed. | أَكْأَكْ | } They
were
harmed. |
| | F. أَكْأَكْ | She, it, ... | أَكْأَكْ | |
| II | M. أَكْأَكْ | You (thou) | أَكْأَكْ | } You ... |
| | F. أَكْأَكْ | were ... | أَكْأَكْ | |
| I | C. أَكْأَكْ | I was harmed. | أَكْأَكْ | We were
harmed. |

Imperative.

| | Sing. | | Pl. | |
|----|-----------------------|-------------------|----------|--------------------|
| M. | أَكْأَكْ ³ | } Be thou harmed. | أَكْأَكْ | } Be ye
harmed. |
| F. | أَكْأَكْ | | أَكْأَكْ | |

1. Vide § 117 f. n. 3. 2. W. S. also أَكْأَكْ

3. W. S. also أَكْأَكْ.

II. Pe- weak Verbs.

𐤀𐤃𐤍𐤏𐤁𐤁𐤀 - to be fed.

Perfect.

Sing.

Pl.

| | | | | |
|----|---------|--------------------------|------------|------------------------|
| M. | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀 | He, it, was fed. | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀𐤁𐤁𐤀 | } They
were
fed. |
| F. | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀 | She | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀𐤁𐤁𐤀 | |
| M. | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀 | } You (thou)
were ... | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀𐤁𐤁𐤀 | } You ... |
| F. | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀 | | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀𐤁𐤁𐤀 | |
| C. | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀 | I was ... | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀𐤁𐤁𐤀 | We ... |

Imperative.

Sing.

Pl.

| | | | | |
|----|----------------------|-------------------|------------|-----------------|
| M. | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀 ^b | } Be thou
fed. | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀𐤁𐤁𐤀 | } Be ye
fed. |
| F. | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀 | | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀𐤁𐤁𐤀 | |

Imperfect.

Sing.

Pl.

| | | | | |
|----|----------------------|----------------------|-------------------------|---------------------------|
| M. | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀 | He, it, will be fed. | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀𐤁𐤁𐤀 | } They
will be
fed, |
| F. | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀 ^c | She | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀𐤁𐤁𐤀 | |
| M. | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀 | } You (thou)
... | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀𐤁𐤁𐤀 ^c | } You ... |
| F. | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀 ^d | | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀𐤁𐤁𐤀 | |
| C. | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀 | I shall be fed. | 𐤀𐤃𐤍𐤏𐤁𐤁𐤀𐤁𐤁𐤀 | We shall
be fed. |

Infinitive.

Abs. 𐤀𐤃𐤍𐤏𐤁𐤁𐤀 Cons. 𐤀𐤃𐤍𐤏𐤁𐤁𐤀𐤁𐤁𐤀 to be fed.

a. W. S. also 𐤀𐤃𐤍𐤏𐤁𐤁𐤀⁷.

b. W. S. also 𐤀𐤃𐤍𐤏𐤁𐤁𐤀⁷.

Vide § 117 f n. 3.

d. W. S. also 𐤀𐤃𐤍𐤏𐤁𐤁𐤀⁷.

Imperfect.

| | Sing. | | Pl. |
|-----|---|--|---|
| III | M. ܐܝܬܝܠܝܬܝܐ He, it, will be made to write | | ܐܝܬܝܠܝܬܝܐ They will be made to write |
| | F. ܐܝܬܝܠܝܬܝܐ^3 She, | | ܐܝܬܝܠܝܬܝܐ They |
| II | M. ܐܝܬܝܠܝܬܝܐ } You (thou)... | | ܐܝܬܝܠܝܬܝܐ } You ... |
| | F. ܐܝܬܝܠܝܬܝܐ^4 } | | ܐܝܬܝܠܝܬܝܐ } |
| I | C. ܐܝܬܝܠܝܬܝܐ I shall be made to write. | | ܐܝܬܝܠܝܬܝܐ We shall be made to write. |

Infinitive.

Abs. ܐܝܬܝܠܝܬܝܐ Cons. ܐܝܬܝܠܝܬܝܐ to be made to write.

Participle.

| | Sing. | | Pl. |
|----|--------------------|--------------------|-----------------------|
| M. | ܐܝܬܝܠܝܬܝܐ | ܐܝܬܝܠܝܬܝܐ | } Being made to write |
| F. | ܐܝܬܝܠܝܬܝܐ | ܐܝܬܝܠܝܬܝܐ | |

Present tense.

III M. S. (ܐܝܬܝܠܝܬܝܐ) ܐܝܬܝܠܝܬܝܐ He is made to write.

II „ „ ܐܝܬܝܠܝܬܝܐ or ܐܝܬܝܠܝܬܝܐ etc.,

regularly.

PARTICIPIAL NOUN.

m. s. ܐܝܬܝܠܝܬܝܐ - ܐܝܬܝܠܝܬܝܐ } that which is
 f. s. ܐܝܬܝܠܝܬܝܐ - ܐܝܬܝܠܝܬܝܐ } to be or should
 be written.

Noun of Action.

ܐܝܬܝܠܝܬܝܐ - ܐܝܬܝܠܝܬܝܐ Writing (act.)

3. Vide § 117 f. n. 3; 4. W. S. also ܐܝܬܝܠܝܬܝܐ

LESSON XXXVIII.

Verbs in the ETTAPh'AL form.

§ 169. The ETTAPh'AL form of verbs is not in frequent use. This form of Pe weak and Lamad weak verbs is very rarely made use of. The ETTAPh'AL of Concave verbs is comparatively more frequent in use. The different groups of verbs in the ETTAPh'AL form are treated together in this lesson, as it is useless to devote a separate lesson for each group. Learn No. § 168 about the formation and the conjugation of ETTAPh'AL verbs.

Conjugation.

I. Strong Verbs.

تَجْعَلُكَ to be made to write.

Perfect.

| | Sing. | | Pl. |
|-----|---|--|---|
| III | M. تَجْعَلُكَ He, it, was
made to write. | | تَجْعَلُكُمْ They
were made to write |
| | F. تَجْعَلُكِ She | | تَجْعَلُنَّ (1) |
| II | M. تَجْعَلُكَ } You (thou)
were ... | | تَجْعَلُكُمْ } You ... |
| | F. تَجْعَلُكِ } | | تَجْعَلُنَّ } |
| I | C. تَجْعَلُكَ I was made
to write. | | تَجْعَلُنَا We were
made to write. |

Imperative.

| | Sing. | | Pl. |
|----|-------------------------------------|--|---------------------------------|
| M. | تَجْعَلُكَ (2) } Be thou
made to | | تَجْعَلُكُمْ } Be ye
made to |
| F. | تَجْعَلُكِ } write. | | تَجْعَلُنَّ } write. |

(1) W. S. also تَجْعَلُكُمْ (2) W. S. also تَجْعَلُكُمْ

2. Hard and soft aspirates occur alternatively in a word. (3) In the APh'EL form the first radical is rendered soft by the formative prefix $\dot{\text{z}}$, and hence it ($\dot{\text{z}}$) stands in the place of a hard aspirate letter. Therefore the Ta'w replacing it ($\dot{\text{z}}$) should take hard aspirate. (see also- § 170 note 2.).

3. Passive of $\dot{\text{z}}\dot{\text{x}}\dot{\text{z}}$ to confirm - is an exception. It forms its ETTAPh'AL without replacing the formative Alap by Ta'w, as, $\dot{\text{z}}\dot{\text{x}}\dot{\text{z}}\dot{\text{a}}$ - to be confirmed.

B. Peculiarities in the conjugation :—

1. The change and augment of vowels on the final and the penultimate take place as in the corresponding APh'EL forms (§ 151. B. 5).

2. The Imperfect, Infinitive and Participial prefixes (§ 69) take the Zlama $\dot{\text{z}}$ of the particle $\dot{\text{a}}$ whose Alap is dropped as in EThP^cEL (§ 114-3) & EThPA'AL (§ 145. B. 5).

3. In all verbs ending in a Strong letter Pf. 3. m. s. forms the stem (m. s.) of the Imperative (§ 145. B. 3).

But in W. S. the Imperative has a secondary form leaving away the vowel on the penultimate as in EThPA'AL. (§ 145- B. 3. note) in all verbs (except Concave) ending in Strong letter.

4. In Lamad weak verbs the formation of the Imperative corresponds to the same in EThPA'AL. (§ 145. B. 4).

5. Hard and soft aspirates: 1st & 3rd radicals are always soft and the 2nd always hard as in APh'EL. (§ 151. B. 10). [for exception see § 170. note 2].

6. The participial nouns and nouns of action are formed in the same way as from EThP^cEL (§ 114. 6) and EThPA'AL (§ 145. B. 7).

(3) Except in the case of the inflectional termination Ta'w $\dot{\text{a}}$ soft and the final radical (soft) occurring closely united in Pf. 3 f. s. & 1. s. (§ 278 A).

ETTAPh'AL - אָפֿאַל

Passive of APh'EL Verbs.

§ 168. A. FORMATION. When the passive particle אָ (§ 111) is prefixed to the APh'EL form of verbs:—

1. The formative Alap is replaced by a hard Ta \bar{w} אָ .
2. In all verbs except Concave the Ta \bar{w} replacing the Alap takes its vowel \div ie., אָ is replaced by אָ .
3. In Concave verbs the vowel \div of the formative Alap also is left out, ie. אָ is replaced by אָ .
4. In all verbs ending in a strong letter (except Concave) the penultimate receives Pthah \bar{a} \div (cf. § 145 A. 1.)
5. In Concave verbs the penultimate H \bar{e} va \bar{s} a אָ of the active form remains unchanged.
6. In Lamad weak verbs the final אָ of the active form is retained (cf. § 145 A 2).

- Ex. 1. Strong- $\text{אָפֿאַל} + \text{אָ} = \text{אָפֿאַל}$ to be made to write.
2. Pe-weak- $\text{אָפֿאַל} + \text{אָ} = \text{אָפֿאַל}$ to be fed.
3. Geminate- $\text{אָפֿאַל} + \text{אָ} = \text{אָפֿאַל} = \text{אָפֿאַל}$ ⁽¹⁾ to be harmed.
4. Concave - $\text{אָפֿאַל} + \text{אָ} = \text{אָפֿאַל}$ ⁽²⁾ to be kept through the night; to be withheld.
5. Lamad weak- $\text{אָפֿאַל} + \text{אָ} = \text{אָפֿאַל}$ to be made to weep.

Note. 1. In all verbs in the ETTAPh'AL form the Ta \bar{w} of אָ becomes hard by attraction of the following hard Ta \bar{w} (§ 7 ic; § 17. 3.).

(1) See foot note (3) § 117 for the elision of one אָ .

(2) In concave verbs EThP \bar{e} 'EL and ETTAPh'AL are of the same form. Vide § 113. note 1.

and made them (m.) drink as if (ܩܪܢܐ) from the great deep. 11. Thou hast shown Thy people hard things (ܩܪܢܐ) and made them drink turbid wine. 12. God does not despise an afflicted (ܩܪܢܐ) heart. 13. Thou (m.) hast sold thy people without price and thou hast not multiplied their change. 14. He turned his face and he will not see (pres.) for ever. 15. He multiplied his lightnings and troubled them (m.). 16. He did not slight (ܩܪܢܐ) nor despise the cry of the poor (man). 17. Bring ye, to the Lord the offsprings of the rams (ܩܪܢܐ ܩܪܢܐ); bring ye, to the Lord glory and honour. 18. Bring ye (m.) to the Lord honour to His name. 19. They will be incbrated with (ܩܪܢܐ) the fat of Thy house, and Thou shalt make them drink from Thy sweet stream. 20. Come, sinner and bring tears (ܩܪܢܐ) of repentance. 21. Christ, turn not away from us nor be away from Thy adorers. 22. They (m.) fought and won and triumphed (ܩܪܢܐ) and snatched off the crowns of victory. 23. Let Him settle His tranquillity and peace among (ܩܪܢܐ) the gentiles and in the four quarters (of the world). 24. Confess (Thou) us who have confessed Thee, Jesus, redeemer of the world. 25. And we, miserable, do not bring to (ܩܪܢܐ) our heart that the end of the world stands at the door. 26. Blessed is He who placed the fulness of His Charity in their minds (ܩܪܢܐ). 27. He cast sword among (ܩܪܢܐ) the kings. 28. Martyrs and confessors, let your prayer be a fortress to us. 29. Again He made His power dwell in the treasure of your bones, chosen martyrs and saints. 30. He who is perished (ܩܪܢܐ) does not strip (ܩܪܢܐ) and leave away his garments by his will.

21 ḥbāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ
 22 ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ
 23 ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ
 24 ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ
 25 ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ
 26 ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ
 27 ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ
 28 ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ
 29 ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ
 30 ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ
 ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ ʔāḥ

Exercise 34 B.

1. I cause to die and I cause to live. 2. Thank
 ye, the Lord, for He is good and His mercy (is) for
 ever. 3. Lord, Heavens will confess Thy wonders
 (ʔāḥ ʔāḥ). 4 We thank Thee for (ʔāḥ) and because
 of (ʔāḥ) all. 5. They confessed Thee and all Thy
 life. 6. He caused the gentiles (ʔāḥ) to turn from
 error. 7. He will make the winds blow (pres.) and
 they will make the waters flow (pres.). 8. He placed
 them (m.) in the portion of His inheritance. 9. He
 settled them (m.) in hope and they did not fear.
 10. He broke the rock (ʔāḥ) in the wilderness (ʔāḥ)

2. 1. 1. 0. 2. S^piritual.

མེ་འཕྲུལ་ the deep; abyss.

3-3-3 m. robber; captor;
capturer.

𐤔𐤕𐤕 or 𐤔𐤕𐤕 m. adj.
perturbed; turbid, clouded;
foul.

سَبْيٌ woman captive;
captivity.

𐤆𐤀𐤁𐤏𐤃 f. trinity.

Exercise 34 A.

- [illegible]

Imperative - فُتِّ . Impf. فُتِّ (W. S. فُتِّ); Infin. فُتِّ (W. S. فُتِّ); Pres. part. فُتِّ (W. S. فُتِّ); Perfect participle- فُتِّ (W. S. فُتِّ) . etc.

2. APh'EL of فُتِّ - to come, is فُتِّ - to bring; Imper. فُتِّ ; Impf. فُتِّ ; Infin. فُتِّ ; Pres. p. فُتِّ ; P. P. فُتِّ . etc.

§ 167. **Syntax.** Diversity in kind, mode, quality, quantity etc., is expressed by repeating the same word (or rarely a word akin to it denoting the same sense) either joined or not joined by the conjunction Wa'w 'و' Ex. فُتِّ of different kinds. فُتِّ diverse weights. فُتِّ - diverse measures.

Vocabulary.

| | |
|---|---|
| فُتِّ m. adj. last. | فُتِّ m. want, loss, harm, damage, expense. |
| فُتِّ yes; be it so; yea, well; rather: if; whether. | فُتِّ Stronghold; resisting fortress. |
| فُتِّ The four quarters. | فُتِّ to be subdued; broken |
| فُتِّ m. heart. | فُتِّ m. فُتِّ f. measure. |
| فُتِّ m. lightning. | فُتِّ f. bowl; dish; plate; basin. |
| فُتِّ m. miserable; unfortunate. | فُتِّ m. confessor. |
| فُتِّ m. emaciation; pining; wasting away. | فُتِّ adj. m. harassed, vexed, agitated. |
| فُتِّ pain. | فُتِّ m. fulness; matter. |
| فُتِّ m. male; ram. | فُتِّ f. reliquary; shrine; treasure of bones. |
| فُتِّ without. | فُتِّ m. lot. |
| فُتِّ m. (pl. only) price. | فُتِّ fruits of faith. |
| فُتِّ m. portion; allotment; line; cord; rope. | |

§ 161. A few Lamad weak verbs in the APh'EL form :—

(1) (לָשׁוּט) לִשְׁטוֹת - to turn away or to avert the eyes; to disregard, neglect, allow, delay.

(1) (לָבֵא) לִבְעוֹת - to confess, believe, praise.

(לָשַׁח) לִשְׁחוֹת - to make to swear; to adjure; to call to witness; to exorcise.

(לָצַח) לִצְחוֹת - to make grow; to bear or bring forth as a tree; to sprout.

(1) (לָפַח) לִפְחוֹת - to be able; to be sufficient; to finish, vanish away, do away with, bring to an end.

(לָבַח) לִבְחוֹת - to make more; to give more, to increase, multiply, add. (with another verb adverbially means- very much, more, greatly; abundantly).

(לָשַׁח) לִשְׁחוֹת - to reject, refuse, despise, abhor, cast away.

(לָצַח) לִצְחוֹת - to lay hold, snatch, carry off, rescue, wrest.

(לָפַח) לִפְחוֹת - to cause to turn; to make to return; to bring back; to give back.

(לָצַח) לִצְחוֹת - to shed forth, let flow, discharge, supply abundantly, chastise, punish, instruct.

(לָשׁוּט) לִשְׁטוֹת - to give to drink; to water; to inebriate, intoxicate.

(לָשׁוּט) לִשְׁטוֹת - to throw, cast, import, cast down, make to fall, lay, put, place.

(לָפַח) לִפְחוֹת - to leave, let alone, give leave, abandon, to loose hold of (with לָפַח & כּוּ) .

(לָשׁוּט) לִשְׁטוֹת - to level; to make equal, to take part (with שָׂא); to make worthy.

(לָשׁוּט) לִשְׁטוֹת - to water, to irrigate; to give to drink.

(לָשׁוּט) לִשְׁטוֹת - to make to dwell, to make to rest, to assign quarters; to call a halt.

Note. 1. APh'EL of חָיָה - to live, is חָיָה - to make to live, vivify, keep alive, save alive, quicken, restore to life

(1) Not used in P^cAL and PA'EL.

INFINITIVE.

Abs. **مَجْخِمٌ** Cons. **لَمَجْخِمٍ** to make to weep.

PRESENT PARTICIPLE.

| | Sing. | Pl. | |
|----|-------------------|--------------------|-----------------|
| M. | مَجْجِمٌ | مَجْجِمُونَ | Making to weep. |
| F. | مَجْجِمَةٌ | مَجْجِمَاتٌ | |

PERFECT PARTICIPLE.

| | Sing. | Pl. | |
|----|-------------------|--------------------|-----------------------|
| M. | مَجْجَمٌ | مَجْجَمُونَ | (Being) made to weep. |
| F. | مَجْجَمَةٌ | مَجْجَمَاتٌ | |

PRESENT TENSE.

i. Active.

III m. s. (مَجْجِمٌ) **مَجْجِمٌ**. II m. s. **مَجْجِمَانِ** - **مَجْجِمَانِ** etc. as in PA'EL. § 142.

ii. Passive.

III m. s. (مَجْجَمٌ) **مَجْجَمٌ**. II m. s. **مَجْجَمَانِ** - **مَجْجَمَانِ** etc. as in PA'EL. § 142.

Participial Nouns.

- i. Noun Agent. m. s. **مَجْجِمَانِ** - **مَجْجِمَانِ** | one who makes to weep.
 f. s. **مَجْجِمَاتِ** - **مَجْجِمَاتِ** | weep.
- ii. Noun Passive. m. s. **مَجْجَمَانِ** - **مَجْجَمَانِ** | One that is made to weep.
 f. s. **مَجْجَمَاتِ** - **مَجْجَمَاتِ** | weep.

Nouns of Action.

- 1) **مَجْجِمَانِ** - **مَجْجِمَانِ** - Weeping (act of)
- 2) **مَجْجِمَانِ** - **مَجْجِمَانِ** - Weeping (state of)
- 3) **مَجْجِمَانِ** (مَجْجِمَانِ) - purification.

are also applied to it (151. A 3). If the root begins with Nun, it is either assimilated or retained, (§ 95. B. 1; § 151 A 2). For peculiarities in the conjugation learn Nos. § 151 B 1, 3, 4, 6, 8, 9, 10; § 152.

Conjugation.

نَجَّى - to make or cause to weep.

PERFECT.

| | | Sing. | | Pl | |
|-----|----|-----------|-----------------------|-------------------------|--------------------|
| III | M. | نَجَّى | He, it, made to weep. | نَجَّوْا : نَجَّوْا | They made to weep. |
| | F. | نَجَّتْ | She, it, | نَجَّوْنَ : نَجَّوْنَ | |
| II | M. | نَجَّيْ | Yon (thou) ... | نَجَّيْ : نَجَّيْ | You |
| | F. | نَجَّيْ | | نَجَّيْ : نَجَّيْ | |
| I | C. | نَجَّيْتُ | I made to weep. | نَجَّيْنَا : نَجَّيْنَا | We made to weep. |

Imperative.

| | Sing. | | Pl. | |
|----|-------|-----------|------------------------------|----------|
| M. | نَجِّ | Make thou | نَجِّ : نَجِّ ⁽¹⁾ | Make ye |
| F. | نَجِّ | to weep. | نَجِّ : نَجِّ | to weep. |

Imperfect.

| | | Sing. | | Pl. | |
|-----|----|--------------|-------------------------------|---------------|-------------------------|
| III | M. | يُنَجِّوْهُ | He, it, will make to weep. | يُنَجِّوْهُمْ | They will make to weep. |
| | F. | يُنَجِّوْهَا | She, | يُنَجِّوْنَ | make to weep. |
| II | M. | يُنَجِّوْكَ | You (thou) will make to weep. | يُنَجِّوْكُمْ | You will make to weep. |
| | F. | يُنَجِّوْكِ | | يُنَجِّوْنَ | |
| I | C. | يُنَجِّوْنِي | I shall make to weep. | يُنَجِّوْنَا | We shall make to weep. |

(1) W. S. also يُنَجِّوْهُ

Thy cross take away (ܡܥܕܝܐ) enmity. 15. He washed the feet of His disciples. 16. Thou (m.) knowest my sitting and my standing. 17. The Lord looked from heaven and saw all men. 18. To Thee, Lord, I have lifted up my eyes. 19. I will lift up my eyes to the mountain. 20. Lift up your (m.) hand to the holy-place (ܩܕܫܐ) and bless the Lord. 21. Wake thou (m.) up our drowsiness from somnolence of sin. 22. Raise your harps, my brothers, and sing a canticle (ܬܫܝܪܐ). 23. Make (m. s.) hope and salvation to the souls that pray (ܡܥܕܝܐ) Thee. 24. In the great dawn when Thou (m.) wilt come (pres.) make us stand on Thy right-side. 25. Refresh, Lord, our departed (m.) in Thy glorious mansions. 26. To thee (m.) they will be advocates on-our-behalf. 27. Thy living voice will awaken them from the graves (ܩܕܫܐ) in the Paradise. 28. Arise, Lord, my God and raise up Thy hand. 29. Let Thy grace intercede to Thy justice and my guiltiness (ie. I, who am guilty) shall receive pardon. 30. Have mercy on us by the prayers of Thy worshippers. 31. Refresh Thy servant, O ! Son of God, among the just (m. pl.), with the saints in that kingdom, which does not pass away (ܬܠܝܬܐ ܕܥܕܝܐ).

LESSON XXXVII.

APh'EL of Lamad weak Verbs.

§ 165. In the APh'EL form (Pf. 3. m. s.) Lamad weak verbs ending in ܠ change it into ܠ, and those ending in ܠ retain it as in the PA'EL form (131. A. 5; 151 A 6). If the root be doubly weak (§ 99) the rules governing the conjugation of Pe weak APh'EL verbs

Exercise 33 A.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22.

ܐܬܝܬܝܗܘܢ ܕܠܐ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ - Refresh them with the just and the innocent in that heavenly kingdom in the world that does not pass away.

Vocabulary.

- | | |
|--|--|
| ܐܬܝܬܝܗܘܢ f. wrath. | ܐܬܝܬܝܗܘܢ f. snare; net. |
| ܐܬܝܬܝܗܘܢ pr. n. Eliseus. | ܐܬܝܬܝܗܘܢ standing. |
| ܐܬܝܬܝܗܘܢ m. Insult; disgrace. | ܐܬܝܬܝܗܘܢ f. pearl. |
| ܐܬܝܬܝܗܘܢ f. deep sleep, drowsiness, sloth. | ܐܬܝܬܝܗܘܢ m. Advocate; intercessor. |
| ܐܬܝܬܝܗܘܢ : ܐܬܝܬܝܗܘܢ to bedew, sprinkle, moisten. | ܐܬܝܬܝܗܘܢ f. earth, habitable region. |
| ܐܬܝܬܝܗܘܢ to gird, bind on, go on journey, travel, proceed. | ܐܬܝܬܝܗܘܢ pr. n. Noe. |
| ܐܬܝܬܝܗܘܢ PA. to spoil, pillage. | ܐܬܝܬܝܗܘܢ In the days of Noe. |
| ܐܬܝܬܝܗܘܢ f. guilt; loss; condemnation. | ܐܬܝܬܝܗܘܢ m. cloth; loin-cloth. |
| ܐܬܝܬܝܗܘܢ m. pl. Loins. | ܐܬܝܬܝܗܘܢ to put on, to clothe; to array. |
| ܐܬܝܬܝܗܘܢ m. Immersion, submersion, overwhelming, somnolence. | ܐܬܝܬܝܗܘܢ m. Holiness; Holy things; Sacrifice; Holy place; sanctuary. |
| ܐܬܝܬܝܗܘܢ m. adj. heavy; precious. | ܐܬܝܬܝܗܘܢ : ܐܬܝܬܝܗܘܢ m. Great men. |
| (ܐܬܝܬܝܗܘܢ) ܐܬܝܬܝܗܘܢ m. harbour; haven. | ܐܬܝܬܝܗܘܢ to drop, shed, pour forth. |
| ܐܬܝܬܝܗܘܢ sitting; session; seat. | ܐܬܝܬܝܗܘܢ f. veil, covering; towel; robe; vestment. |
| ܐܬܝܬܝܗܘܢ : ܐܬܝܬܝܗܘܢ to gird, bind, strike, slay. | ܐܬܝܬܝܗܘܢ m. copious shower; abundance of water; a full spring. |
| ܐܬܝܬܝܗܘܢ m. Rest - giving; consoler, worshipper, attendant, servant. | |

- (¹ ܐܠܡܝܢܐ) ܐܠܡܝܢܐ to give rest, refresh; to satisfy, assuage, relieve, content, to lay aside. etc.
- ¹ (ܕܥܝܢܐ) ܕܥܝܢܐ to be accustomed, to be wont, to be used, (only in participles ܕܥܝܢܐ)
- (ܕܥܝܢܐ) ܕܥܝܢܐ to arouse, awaken, wake.
- (ܐܪܝܬܐ) ܐܪܝܬܐ to raise up, rouse up.
- ² ܐܪܝܬܐ (ܐܪܝܬܐ hard) to persuade, convince, instruct desire, ask, to make petition (ܕܥܝܢܐ acc.) plead; intercede.
- (ܐܪܝܬܐ) ܐܪܝܬܐ to raise; to set up, to exalt, to remove, to take away.

Note. The APh'EL of ܐܪܝܬܐ - to hear, is ܐܪܝܬܐ to hearken, and it is conjugated like $\text{ܐܪܝܬܐ} - \text{ܐܪܝܬܐ} : \text{ܐܪܝܬܐ}$. etc.

§ 164. **Syntax.** I. Generally, the noun in the genitive case immediately follows the noun on which it depends. But, a word or phrase may sometimes come between them. Ex. $\text{ܕܥܝܢܐ} \text{ܕܥܝܢܐ}$ - You were havens of cure.

II. Attributive adjective or adjectival phrase does not admit the pronominal suffix added to the noun, which it qualifies. Ex. $\text{ܕܥܝܢܐ} \text{ܕܥܝܢܐ}$ - Our good God. $\text{ܕܥܝܢܐ} \text{ܕܥܝܢܐ}$ - Our God of great mercy.

III. Pronominal suffixes added to abstract nouns of quality, quantity or state, ending in ܐܪܝܬܐ often serve to personify them. Ex. $\text{ܐܪܝܬܐ} \text{ܐܪܝܬܐ}$ - Have mercy on me (who am) a sinner.

IV. A noun put in apposition with another noun generally follows it immediately; but sometimes a word or words may intervene between them. Ex.

$\text{ܐܪܝܬܐ} \text{ܐܪܝܬܐ} \text{ܐܪܝܬܐ} \text{ܐܪܝܬܐ} \text{ܐܪܝܬܐ} \text{ܐܪܝܬܐ}$

2 formed from ܐܪܝܬܐ - supplication, intercession.

| | | | |
|-----|----|---|----------------------------|
| | | Pl. | |
| III | M. | (𐤀𐤍𐤔) 𐤒𐤁𐤕𐤕 | They are (being) withheld. |
| | F. | (𐤒𐤁𐤕𐤕) 𐤒𐤁𐤕𐤕 | |
| II | M. | 𐤒𐤁𐤕𐤕 𐤒𐤁𐤕𐤕 - 𐤒𐤁𐤕𐤕 | You |
| | F. | 𐤒𐤁𐤕𐤕 𐤒𐤁𐤕𐤕 - 𐤒𐤁𐤕𐤕 | |
| I | M. | 𐤒𐤁𐤕𐤕 𐤒𐤁𐤕𐤕 - 𐤒𐤁𐤕𐤕 | We |
| | F. | 𐤒𐤁𐤕𐤕 𐤒𐤁𐤕𐤕 - 𐤒𐤁𐤕𐤕 | |

Participial Nouns.

- i. Noun Agent. m. s. 𐤒𐤁𐤕𐤕 - 𐤒𐤁𐤕𐤕 | withholder
 f. s. 𐤒𐤁𐤕𐤕 - 𐤒𐤁𐤕𐤕 |
- ii. Noun Passive. m. s. 𐤒𐤁𐤕𐤕 - 𐤒𐤁𐤕𐤕 | one who is
 f, s. 𐤒𐤁𐤕𐤕 - 𐤒𐤁𐤕𐤕 | withheld.

Nouns of action.

- i. 𐤒𐤁𐤕𐤕 (𐤒𐤁𐤕𐤕) 𐤒𐤁𐤕𐤕 - persuasion.
- ii. 𐤒𐤁𐤕𐤕 (𐤒𐤁𐤕𐤕) 𐤒𐤁𐤕𐤕 - knowledge,
 capability

Note. In the APh^{EL} of Concave verbs prefixes assume Pthahā ÷ of the formative Alap in the Imperfect singular for the sake of metre in poetry, as 𐤒𐤁𐤕𐤕 - he will raise, 𐤒𐤁𐤕𐤕 - he will awake, etc. Such usage is frequent in the works of ancient writers.

§ 163. A few Concave verbs in the APh^{EL} form.

- ¹ (𐤒𐤁𐤕𐤕) 𐤒𐤁𐤕𐤕 to answer. (𐤒𐤁𐤕𐤕) 𐤒𐤁𐤕𐤕 to make float;
 (𐤒𐤁𐤕𐤕) 𐤒𐤁𐤕𐤕 to make flow, to overflow; to make to
 gush, pour forth, to open overflow; to overwhelm.
 (𐤒𐤁𐤕𐤕) 𐤒𐤁𐤕𐤕 to look out or (𐤒𐤁𐤕𐤕) 𐤒𐤁𐤕𐤕 to put to death:
 forth; to appear. to kill, slay; to mortify.

¹ Not used in Pe^{AL}.

PRESENT TENSE.

Sing. i. Active.

| | | |
|-----|----|--|
| III | M. | (ḥṭ) ḥṭḥ He, it, withholds. |
| | F. | (ḥṭ) ḥṭḥ She, it, |
| II | M. | (ḥṭ) ḥṭḥ - ḥṭḥ ⁷ You (thou) withhold. |
| | F. | ḥṭḥ ḥṭḥ - ḥṭḥ ⁷ You |
| I | M. | ḥṭḥ ḥṭḥ - ḥṭḥ I withhold. |
| | F. | ḥṭḥ ḥṭḥ - ḥṭḥ |
| Pl. | | |
| III | M. | (ḥṭ) ḥṭḥ They withhold. |
| | F. | (ḥṭ) ḥṭḥ |
| II | M. | ḥṭḥ ḥṭḥ - ḥṭḥ ¹ You withhold. |
| | F. | ḥṭḥ ḥṭḥ - ḥṭḥ |
| I | M. | ḥṭḥ ḥṭḥ - ḥṭḥ We withhold. |
| | F. | ḥṭḥ ḥṭḥ - ḥṭḥ |

Sing. ii. Passive.

| | | |
|-----|----|---|
| III | M. | (ḥṭ) ḥṭḥ He, it, is (being) |
| | F. | (ḥṭ) ḥṭḥ She, it. |
| II | M. | ḥṭḥ ḥṭḥ - ḥṭḥ ⁷ You (thou) are ... |
| | F. | ḥṭḥ ḥṭḥ - ḥṭḥ ⁷ |
| I | M. | ḥṭḥ ḥṭḥ - ḥṭḥ I am |
| | F. | ḥṭḥ ḥṭḥ - ḥṭḥ |

withheld.

1 For the hard aspirate of ḥṭḥ : ḥṭḥ vide § 17. 4.

| | | | | | |
|----|----|---------------------|-------------|---|--------------|
| | F. | أَظْهَرُ^7 | She | $\text{أَظْهَرُ}^2 : \text{أَظْهَرُ}^2$ | They |
| II | M. | أَظْهَرُ^1 | You (thou) | أَظْهَرُ^1 | You |
| | F. | أَظْهَرُ^1 | | أَظْهَرُ^1 | |
| I | C. | أَظْهَرُ^1 | I withheld. | $\text{أَظْهَرُ}^1 : \text{أَظْهَرُ}^1$ | We withheld. |

IMPERATIVE.

| | | | | | |
|--|----|---------------------|----------|---|----------|
| | | Sing. | | Pl. | |
| | M. | أَظْهَرُ^1 | withhold | $\text{أَظْهَرُ}^1 : \text{أَظْهَرُ}^1$ | with- |
| | F. | أَظْهَرُ^1 | thou. | $\text{أَظْهَرُ}^1 : \text{أَظْهَرُ}^1$ | hold ye. |

IMPERFECT.

| | | | | | |
|-----|----|---------------------|------------------------|---------------------|-----------|
| | | Sing. | | Pl. | |
| III | M. | أَظْهَرُ^1 | He, it, will withhold. | أَظْهَرُ^1 | They will |
| | F. | أَظْهَرُ^2 | She | أَظْهَرُ^1 | with- |
| | | | | | hold. |
| II | M. | أَظْهَرُ^1 | You (thou) .. | أَظْهَرُ^1 | You |
| | F. | أَظْهَرُ^3 | | أَظْهَرُ^1 | |
| I | C. | أَظْهَرُ^1 | I shall withhold. | أَظْهَرُ^1 | We shall |
| | | | | | withhold. |

Infinitive.

Abs. أَظْهَرُ^1 Cons. أَظْهَرُ^1 to with hold.

Present Participle.

| | | | | | |
|----|--|---------------------|--------------|---------------------|-------------|
| | | Sing. | | Pl. | |
| M. | | أَظْهَرُ^1 | Withholding. | أَظْهَرُ^1 | Withholding |
| F. | | أَظْهَرُ^1 | | أَظْهَرُ^1 | |

Perfect Participle.

| | | | | | |
|----|--|---------------------|-------------------|---------------------|-------------------|
| | | Sing. | | Pl. | |
| M. | | أَظْهَرُ^1 | (Being) withheld. | أَظْهَرُ^1 | (Being) withheld. |
| F. | | أَظْهَرُ^1 | | أَظْهَرُ^1 | |

1. Vide § 7-ic; 2. W. S. also أَظْهَرُ^1

W. S. also. 2 أَظْهَرُ^1 . 3 أَظْهَرُ^1 .

of his providence (𐤀𐤋𐤁𐤏𐤃𐤕𐤔) upon you (m. pl.). 18. Be not Thou to me for destruction, but protect me on the miserable (𐤀𐤋𐤁𐤏𐤃𐤕) day. 19. But he, to whom little is forgiven, loves little. 20. Many sins are forgiven her, because she loved much. 21. But I hastened running to the hut of the saint. 22. But if you love those who love you what reward have you? 23. Heaten the ball of lead and brass and place (m. pl.) it under his arm-pits. 24. It you (m. pl.) love him who loves you what is your grace?

LESSON XXXVI.

Aph'EL of Concave verbs.

§ 162. When the formative prefix 𐤀 is prefixed to Concave verbs the Zqāpa 𐤀 of the first radical is removed, and the second radical (§ 89 ff.) presents itself as Yōd and is converted into the vowel Hvāssa 𐤕 after the first radical. (§ 151 A. 5.).

The 𐤕 of 𐤀𐤕𐤕 "to die" does not undergo any change except in the Perfect participle and the Infinitive (§ 151 P. 7). For peculiarities in the conjugation learn Nos. § 151 A. 5; B. 5, 7, 8, 9, 10; § 152.

Conjugation.

(𐤀𐤕) - 𐤀𐤕𐤕 to leave or to keep through the night;
to withhold; to keep vigil.

PERFECT.

| | | | |
|--------|-----------------------|-------------|----------------|
| | Sing. | | Pl. |
| III M. | 𐤀𐤕𐤕 He, it, withheld. | 𐤕𐤕𐤕𐤕 : 𐤕𐤕𐤕𐤕 | They withheld. |

18. מִיָּדָיו בְּמִצְוֹתָיִךְ מִזֶּה מִלְּפָנֶיךָ בְּחֵן
 בְּדוֹמָמָה בְּהִבְדָּלָתְךָ. 19. מִיָּדָיו בְּמִצְוֹתָיִךְ בְּחֵן (מִבְּחֵן)
 בְּחֵן בְּחֵן בְּחֵן. 20. מִיָּדָיו בְּמִצְוֹתָיִךְ בְּחֵן בְּחֵן בְּחֵן
 בְּחֵן בְּחֵן בְּחֵן. 21. מִיָּדָיו בְּמִצְוֹתָיִךְ בְּחֵן בְּחֵן בְּחֵן
 מִיָּדָיו בְּחֵן בְּחֵן בְּחֵן. 22. מִיָּדָיו בְּחֵן בְּחֵן בְּחֵן
 בְּחֵן בְּחֵן בְּחֵן. 23. מִיָּדָיו בְּחֵן בְּחֵן בְּחֵן
 בְּחֵן בְּחֵן בְּחֵן. 24. מִיָּדָיו בְּחֵן בְּחֵן בְּחֵן
 בְּחֵן בְּחֵן בְּחֵן. 5. מִיָּדָיו בְּחֵן בְּחֵן בְּחֵן
 בְּחֵן בְּחֵן בְּחֵן. : מִיָּדָיו בְּחֵן בְּחֵן בְּחֵן
 בְּחֵן בְּחֵן בְּחֵן.

Exercise 32 B.

1. He reproveth the kings for them (מִיָּדָיו בְּחֵן).
2. The harm, which my sins have caused. 3. For, he that loves his wife loves himself. 4. Every day (כָּל יוֹם) its (m.) merchants suffer loss. 5. Thou shalt not confirm a false report. 6. While he affirmed that it was (pres.) so. 7. He confirms their (m.) words with signs. 8. They beat out (pf.) thin-plates of gold. 9. He puts (מִיָּדָיו) his hand into water. 10. He got himself mixed up (מִיָּדָיו) with worldly (מִיָּדָיו) affairs. 11. Let us reprove the forsakers (of faith) as thieves. 12. He will reprove the righteous first. 13. The fortress, which overhangs the Tigris. 14. The spirit descended upon the virgin. 15. May thy (m) prayer protect (מִיָּדָיו) thy flock. 16. Thy (m.) hand rested upon them (m.). 17. Let him overshadow the right-hand

ἡμεῖς m. a publican;

collector; tax gatherer.

to make poor, to
reduce to poverty.

תִּבְּרָא m. bosom.

ᐱᐱ : ᐱᐱ m. people.

Adv. little.

pl. ~~44~~ 45 : 46 f.

desire, lust, object of lust.

ḡāḡar m. lie; falsehood.

f. arm-pit;
arm-hole.

÷.ō - **شكك** to shatter, to
break up small, to
triturate.

三. 傳聞; 聽聞; 道聽塗說.

224 m. merchant.

זֶחֶל m. harm; deceit.

Exercise 32 A.

2-120 2 5400000 2-120 2420 2420 2420 1

١٤٢٠ هـ - ١٤٢١ هـ
 ١٤٢٢ هـ - ١٤٢٣ هـ

4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1041 10

6) $\frac{1}{x^2} = x^{-2}$

[illegible]

10. 11. 2020 9. 2. 2021 10. 11. 2021

[illegible]

12. Երևանի քաղաքի քաղաքապետարանի քաղաքապետի պաշտոնի վերաբերյալ

2. 13. 1952

[illegible]

حیبت، مہذبہ، ججٹس و جڈے . 15 لکھنؤ، اچھ مت محلہ، بنگالہ

[illegible]

22 17 . 100 200 300 400 500 600 700 800 900 1000

[illegible]

(ܥܥܝܢܐ) ܥܥܝܢܐ - to fix the eyes; to regard intently (ܥܥܝܢܐ) .

(ܥܥܝܢܐ) ܥܥܝܢܐ - to lighten, relieve, assuage, hasten, rise, get the upper hand; to make light (ܥܥܝܢܐ) .

(ܥܥܝܢܐ) ܥܥܝܢܐ - to make thin, attenuate.

(ܥܥܝܢܐ) ܥܥܝܢܐ - to set firmly, confirm; to give credence, assert, affirm, decide, determine.

Note. The West Syrians often retain the formative Alap of APh'EL Geminate verbs even after a prefix. as,

ܥܥܝܢܐ, ܥܥܝܢܐ, ܥܥܝܢܐ etc.

for ܥܥܝܢܐ, ܥܥܝܢܐ, ܥܥܝܢܐ respectively.

§ 161. **Syntax.** A conditional clause is introduced by the particles - ܥܥܝܢܐ (ܥܥܝܢܐ ܥܥܝܢܐ) or ܥܥܝܢܐ 'if'. Ex. ܥܥܝܢܐ ܥܥܝܢܐ ܥܥܝܢܐ ܥܥܝܢܐ. If you love him that loves you. Recapitulate No. § 54. (cfr. § 272 c. I-III).

Vocabulary.

ܥܥܝܢܐ m. lead.

ܥܥܝܢܐ m. fortress.

(ܥܥܝܢܐ) ܥܥܝܢܐ Amedia
(town or See of)

ܥܥܝܢܐ f. The River Tigris.

(ܥܥܝܢܐ) ܥܥܝܢܐ m. ball;
sphere, cohort; company
of soldiers.

ܥܥܝܢܐ m. type; pattern;
likeness.

ܥܥܝܢܐ as; like; in like
manner.

ܥܥܝܢܐ: ܥܥܝܢܐ f. sign, figure,
symbol.

ܥܥܝܢܐ m. plate; basin.

ܥܥܝܢܐ m. cell; hut; hovel.

(ܥܥܝܢܐ) ܥܥܝܢܐ to curse, ban,
excommunicate, to set
apart for God; to destroy.

ܥܥܝܢܐ m. forsaker (of faith)

ܥܥܝܢܐ pr. n. Lazarus.

Participial Nouns.

- i. Noun Agent. m. s. $\text{ḥ-l-l-ḥ} - \text{ḥ-l-ḥ}$ | one who
 f. s. $\text{ḥ-l-l-ḥ} - \text{ḥ-l-ḥ}$ | does harm.
- ii. Noun Passive: m. s. $\text{ḥ-l-l-ḥ} - \text{ḥ-l-ḥ}$ | one who is
 f. s. $\text{ḥ-l-l-ḥ} - \text{ḥ-l-ḥ}$ | harmed.

Nouns of Action.

- i. $\text{ḥ-l-l-ḥ} - (\text{ḥ-l-l-ḥ}) \text{ḥ-l-l-ḥ}$ - passion;
 suffering.
- ii. $\text{ḥ-l-l-ḥ} - (\text{ḥ-l-l-ḥ}) \text{ḥ-l-l-ḥ}$ - passion; ...

§ 160. A few 'ain Geminate verbs in the APh'EL form:

(1) $(\text{ḥ-l-l-ḥ}) \text{ḥ-l-l-ḥ}$ - to lie down, to protect (ḥ-l-l-ḥ) ;
 to dwell within or among (ḥ-l-l-ḥ) ; to rest on (ḥ-l-l-ḥ) ;
 to descend; to enter gently; to abide (ḥ-l-l-ḥ) ;
 to rest upon, overshadow (ḥ-l-l-ḥ) .

$(\text{ḥ-l-l-ḥ}) \text{ḥ-l-l-ḥ}$ - to break in pieces, to beat very small.

$(\text{ḥ-l-l-ḥ}) \text{ḥ-l-l-ḥ}$ - to do harm. molest, hurt, annoy.

$(\text{ḥ-l-l-ḥ}) \text{ḥ-l-l-ḥ}$ - to kindle; to love.

$(\text{ḥ-l-l-ḥ}) \text{ḥ-l-l-ḥ}$ - warm, heaten, scorch. [hang

(1) $(\text{ḥ-l-l-ḥ}) \text{ḥ-l-l-ḥ}$ - to cover over; to overshadow; to over-

$(\text{ḥ-l-l-ḥ}) \text{ḥ-l-l-ḥ}$ - to rebuke: to show to be wrong; re-
 prove, convince; confute (person ḥ-l-l-ḥ , thing ḥ-l-l-ḥ : ḥ-l-l-ḥ : ḥ-l-l-ḥ)

$(\text{ḥ-l-l-ḥ}) \text{ḥ-l-l-ḥ}$ - to humble, humiliate, lay low, lower,
 cast down, abase, strew.

$(\text{ḥ-l-l-ḥ}) \text{ḥ-l-l-ḥ}$ - to bring, put or carry in, introduce,
 [insert

(1) Not used in Pe'AL.

Imperfect.

| | Sing. | | Pl. | |
|-----|-----------------------------------|-----------------------|------------------|----------------------|
| III | M. هَيَّا | He, it, will do harm. | هَيَّاو | } They will do harm. |
| | F. هَيَّا ⁽²⁾ | She, it „ „ | هَيَّاو | |
| II | M. هَيَّا | } You (lhou) | هَيَّاو | } You will „ |
| | F. هَيَّا ⁽³⁾ | | هَيَّاو | |
| C. | هَيَّا | I shall do harm. | هَيَّاو | We shall do harm |

Infinitive.

Abs. هَيَّاو Cons. هَيَّاو to do harm.

Present Participle.

| | Sing. | | Pl. | |
|----|------------------|--|------------------|---------------|
| M. | هَيَّاو | | هَيَّاو | } doing harm. |
| F. | هَيَّاو | | هَيَّاو | |

Perfect Participle.

| | Sing. | | Pl. | |
|----|------------------|--|------------------|------------------|
| M. | هَيَّاو | | هَيَّاو | } (being) harmed |
| F. | هَيَّاو | | هَيَّاو | |

Present Tense.

i. Active.

| | | | |
|-----|-------|--|----------------------------------|
| III | m. s. | (هَيَّا) هَيَّاو | He does harm. |
| | f. s. | (هَيَّا) هَيَّاو | She does harm. |
| II | m. s. | هَيَّاو هَيَّاو - هَيَّاو ; f s. هَيَّاو هَيَّاو - هَيَّاو | Thou dost harm etc. (§ 153 Par.) |

ii. Passive.

| | | | |
|-----|-------|--|---|
| III | m. s. | (هَيَّا) هَيَّاو | He is (being) harmed: |
| | f. s. | (هَيَّا) هَيَّاو | She is (being) harmed. |
| II | m. s. | هَيَّاو هَيَّاو - هَيَّاو | Thou art (being) harmed.
etc. (§ 153 Paradigm) |

(2) هَيَّاو . (3) هَيَّاو .

LESSON XXXV.

APh'EL of 'Ain Geminate Verbs.

§ 159. In the APh'EL form the 'Ain Geminate or the Double 'Ain verbs present only two radicals – the first and the third. The second radical is assimilated into the first which assumes its vowel and is rendered hard (duplicated in E. S.). In all other respects they agree with the Strong verbs in the conjugation. For peculiarities in the conjugation learn Nos. § 151 A 1, 4; B 1, 3, 4, 6, 8, 9, 10 & § 152.

Conjugation.

(ʕā) ʕāʕā – to do harm, to cause harm, to suffer harm or loss.

PERFECT.

Sing.

Pl.

| | | | | | |
|-----|----|---------------|-------------------|-----------------------------|----------------------|
| III | M. | ʕāʕā | He, it, did harm. | $\text{ʕāʕā} : \text{ʕāʕā}$ | They
did
harm. |
| | F. | ʕāʕā | She, it, „ „ | $\text{ʕāʕā} : \text{ʕāʕā}$ | |
| II | M. | ʕāʕā | You (thou) „ | ʕāʕā | You „ „ |
| | F. | ʕāʕā | | ʕāʕā | |
| I | C. | ʕāʕā | I did harm. | $\text{ʕāʕā} : \text{ʕāʕā}$ | We did harm |

Imperative.

Sing.

Pl.

| | | | | |
|----|---------------|-----------|-----------------------------|---------|
| M. | ʕāʕā | Harm thou | $\text{ʕāʕā} : \text{ʕāʕā}$ | Harm ye |
| F. | ʕāʕā | | $\text{ʕāʕā} : \text{ʕāʕā}$ | |

In W. S. also (1) ʕāʕā .

1. We all extol (m.) thee (f.) 2. What does he
 profit? (m.). 3. He profited nothing. 4. He destroyed
 the gentiles (from) before them. 5. Thou hast made
 them eat bread with tears (sing). 6. He teaches the
 poor (m. pl.) his way. 7. He trained my hands for war.
 8. By His birth He saved nations from error. 9. All my
 bones wailed. 10. The earth wails as a travailing woman
 (אִלְלָא) that bows to bring forth. 11. How beauti-
 ful is the prayer the Son of God taught. 12. The fire
 begins to burn where it sees rubbish. 13. They be-
 came (m.) sacrifices to God, Who crowned them and
 magnified them. 14. Hold out to me, Lord, Thy hand
 as to Peter among waves. 15. I shall not move (pres.)
 from this place in which you are burning me. 16.
 Stretch-out to me Lord, the right-hand of Thy mercy.
 17. He inherits the kingdom to those-who-do-his-
 will (אֵלֶּיךָ יִשְׁמְעוּ). 18. The temporal world does
 not gain anything to him that loves it. 19. And at
 Thy birth the angels announced peace to the shepherds
 (שְׁלָמָא). 20. Blessed is Christ, Who, by His fast,
 taught fast to His flock. 21. God (lit. the good one)
 magnified by His love, the image the grace has depicted.
 22. And the girl became mother to Him that begot
 the first Adam. 23. Wealth adds many friends, but (ו)
 the poor (man) is separated (אֲרִיז) from his friends.

Exercise 31 B.

1. We all extol (m.) thee (f.) 2. What does he
 profit? (m.). 3. He profited nothing. 4. He destroyed
 the gentiles (from) before them. 5. Thou hast made
 them eat bread with tears (sing). 6. He teaches the
 poor (m. pl.) his way. 7. He trained my hands for war.
 8. By His birth He saved nations from error. 9. All my
 bones wailed. 10. The earth wails as a travailing woman
 (אִלְלָא) that bows to bring forth. 11. How beauti-
 ful is the prayer the Son of God taught. 12. The fire
 begins to burn where it sees rubbish. 13. They be-
 came (m.) sacrifices to God, Who crowned them and
 magnified them. 14. Hold out to me, Lord, Thy hand
 as to Peter among waves. 15. I shall not move (pres.)
 from this place in which you are burning me. 16.
 Stretch-out to me Lord, the right-hand of Thy mercy.
 17. He inherits the kingdom to those-who-do-his-
 will (אֵלֶּיךָ יִשְׁמְעוּ). 18. The temporal world does
 not gain anything to him that loves it. 19. And at
 Thy birth the angels announced peace to the shepherds
 (שְׁלָמָא). 20. Blessed is Christ, Who, by His fast,
 taught fast to His flock. 21. God (lit. the good one)
 magnified by His love, the image the grace has depicted.
 22. And the girl became mother to Him that begot
 the first Adam. 23. Wealth adds many friends, but (ו)
 the poor (man) is separated (אֲרִיז) from his friends.

| | |
|--|--|
| ܦܢܐ ܕܡܪܬܐ the day of death. | ܡܢܐ m. covenant; status. |
| ܬܬܬܐܝܬܐ ܕܡܪܬܐ to marry; to take a wife. | ܡܠܬܐ first. |
| ܦܬܘܢܐ f. testimony; evidence; martyrdom. | ܦܬܬܐ f. Sabbath: Saturday. |
| ܦܬܬܐ f. barren, sterile (woman) | ܬܬܬܐ 3. m. multiplied; increased; gathered much. |
| ܦܬܬܐ f. filth; rubbish. | ܬܬܐܝܬܐ Theology. |

Exercise 31 A.

1. ܦܬܬܐܝܬܐ ܕܡܪܬܐ ܡܢܐ ܡܠܬܐ 2. ܦܬܬܐܝܬܐ ܕܡܪܬܐ ܡܢܐ ܡܠܬܐ 3. ܦܬܬܐܝܬܐ ܕܡܪܬܐ ܡܢܐ ܡܠܬܐ 4. ܦܬܬܐܝܬܐ ܕܡܪܬܐ ܡܢܐ ܡܠܬܐ 5. ܦܬܬܐܝܬܐ ܕܡܪܬܐ ܡܢܐ ܡܠܬܐ 6. ܦܬܬܐܝܬܐ ܕܡܪܬܐ ܡܢܐ ܡܠܬܐ 7. ܦܬܬܐܝܬܐ ܕܡܪܬܐ ܡܢܐ ܡܠܬܐ 8. ܦܬܬܐܝܬܐ ܕܡܪܬܐ ܡܢܐ ܡܠܬܐ 9. ܦܬܬܐܝܬܐ ܕܡܪܬܐ ܡܢܐ ܡܠܬܐ 10. ܦܬܬܐܝܬܐ ܕܡܪܬܐ ܡܢܐ ܡܠܬܐ 11. ܦܬܬܐܝܬܐ ܕܡܪܬܐ ܡܢܐ ܡܠܬܐ 12. ܦܬܬܐܝܬܐ ܕܡܪܬܐ ܡܢܐ ܡܠܬܐ 13. ܦܬܬܐܝܬܐ ܕܡܪܬܐ ܡܢܐ ܡܠܬܐ 14. ܦܬܬܐܝܬܐ ܕܡܪܬܐ ܡܢܐ ܡܠܬܐ 15. ܦܬܬܐܝܬܐ ܕܡܪܬܐ ܡܢܐ ܡܠܬܐ 16. ܦܬܬܐܝܬܐ ܕܡܪܬܐ ܡܢܐ ܡܠܬܐ 17. ܦܬܬܐܝܬܐ ܕܡܪܬܐ ܡܢܐ ܡܠܬܐ 18. ܦܬܬܐܝܬܐ ܕܡܪܬܐ ܡܢܐ ܡܠܬܐ 19. ܦܬܬܐܝܬܐ ܕܡܪܬܐ ܡܢܐ ܡܠܬܐ 20. ܦܬܬܐܝܬܐ ܕܡܪܬܐ ܡܢܐ ܡܠܬܐ 21. ܦܬܬܐܝܬܐ ܕܡܪܬܐ ܡܢܐ ܡܠܬܐ 22. ܦܬܬܐܝܬܐ ܕܡܪܬܐ ܡܢܐ ܡܠܬܐ

(ܐܡܝܢ) ܐܡܝܢ (1) to suckle, to give suck or milk. (ܐܝܬܝܢ) ܐܝܬܝܢ to bring; to make to come. (Vide § 166. n. 2.)

§ 158. Syntax I. ܐܡܝܢ (ܐܡܝܢ) (2) “to add, to increase, to do more”, put before another verb has an adverbial force meaning “again, more abundantly”. The verb following it may be in the Infinitive construct or in the same tense agreeing with it (ܐܡܝܢ) in gender, number and person and joined by the co-ordinative conjunction Wa-w ‘و’. Ex.

ܐܡܝܢ ܐܡܝܢ – He spoke again; ܐܡܝܢ ܐܡܝܢ – He repeated or answered again.

II. When the subject is one and the same for the principal clause and the relative clause and the same verb forms the predicate in both the clauses, the verb, though different in tense and mood (with its object, which is common to both) may be omitted in the relative clause. Ex. ܐܡܝܢ ܐܡܝܢ Hold out Thy hand to me, O Lord, as (Thou held it out) to Peter.

Vocabulary.

ܐܡܝܢ m. wave.

ܐܡܝܢ confidence: the uncovering of the face.

ܐܡܝܢ m. good manners.

ܐܡܝܢ commemoration of the mother.

ܐܡܝܢ m. fight; contest.

ܐܡܝܢ f. song.

ܐܡܝܢ adj. m. solitary; monk, sole, only; the only begotten; specific.

ܐܡܝܢ Sunday.

ܐܡܝܢ birth.

ܐܡܝܢ that which is burnt, ash, fire-pan.

ܐܡܝܢ m. thought.

ܐܡܝܢ m. Egyptian,

(1) Rarely ܐܡܝܢ . (2) Not used in Pe^{AL}.

Nouns of Action.

- i. 𐤀𐤁𐤏𐤕𐤕𐤁𐤏𐤕 - 𐤀𐤁𐤏𐤕𐤕𐤁𐤏𐤕 feeding.
 ii. 𐤀𐤁𐤏𐤕𐤕𐤁𐤏𐤕 - 𐤀𐤁𐤏𐤕𐤕𐤁𐤏𐤕 feeding.
 iii. 𐤀𐤁𐤏𐤕𐤕𐤁𐤏𐤕 - (𐤀𐤁𐤏𐤕𐤕𐤁𐤏𐤕) 𐤀𐤁𐤏𐤕𐤕𐤁𐤏𐤕 delay.

§ 157. A few Pe weak verbs in the APh'EL form :—

- | | |
|---|--|
| (𐤁𐤕𐤕) 𐤁𐤕𐤕𐤏𐤕 to destroy; to
bring to naught. | or dull; to be burden-
some (𐤁𐤕) to give
honour. |
| (1) (𐤁𐤕) 𐤁𐤕𐤕𐤏𐤕 to lead.
carry, bring, admit,
receive, take. | (𐤁𐤕) 𐤁𐤕𐤕𐤏𐤕 to enlarge, to
make great, to magnify,
to extol. |
| (𐤁𐤕) 𐤁𐤕𐤕𐤏𐤕 to make
known; to inform; to
show forth. | (𐤁𐤕) 𐤁𐤕𐤕𐤏𐤕 to leave or give
an inheritance; to cause
to inherit; to divide in-
heritance. |
| (1) (𐤁𐤕) 𐤁𐤕𐤕𐤏𐤕 to enfeeble;
render weak (𐤁); to be-
come enfeebled, exhausted
(𐤁 . 𐤕𐤕) | (1) (𐤁𐤕) 𐤁𐤕𐤕𐤏𐤕 to hold
out; to stretch. |
| (𐤁𐤕) 𐤁𐤕𐤕𐤏𐤕 to beget, bring
forth; to assist at child-
birth. | (𐤁𐤕) 𐤁𐤕𐤕𐤏𐤕 to make to
dwell or to inhabit; to
keep station; to restore,
appoint. |
| (𐤁𐤕) 𐤁𐤕𐤕𐤏𐤕 to set on fire,
burn, light, consume. | (𐤁𐤕) 𐤁𐤕𐤕𐤏𐤕 to have over;
to have enough and to
spare to people. |
| (𐤁𐤕) 𐤁𐤕𐤕𐤏𐤕 to make heavy | |

Note. The following verbs are irregular in the formation of APh'EL.

- | | |
|--|--|
| (1) (𐤁𐤕) (2) 𐤁𐤕𐤕𐤏𐤕 to wail,
lament; to cry out. | (𐤁𐤕) 𐤁𐤕𐤕 Impf. 𐤁𐤕𐤕 or 𐤁𐤕𐤕
to teach, inform, to train. |
|--|--|

(1) Not used in Pe'AL, (2) Some take 𐤁𐤕𐤕 for a Geminate verb, assuming 𐤁𐤕 as Pe'AL, but not on good authority.

Present Participle.

| | Sing. | | Pl. |
|----|------------------|--|--------------------|
| M. | مُفِدٌّ feeding. | | مُفِدُّون feeding. |
| F. | مُفِدَّة .. | | مُفِدَّات ... |

Perfect Participle.

| | | | |
|----|----------------------|--|-----------------------|
| M. | مُفِدٌّ (Being) fed. | | مُفِدُّون (Being) fed |
| F. | مُفِدَّة | | مُفِدَّات |

PRESENT TENSE.

i. Active.

- III. M. S. (هو) مُفِدٌّ - He feeds;
 F. S. (هي) مُفِدَّة - She feeds.
- II. M. S. أنتَ مُفِدٌّ - أنتَ مُفِدُّون You feed;
 F. S. أنتِ مُفِدَّة - أنتِ مُفِدَّات etc.

as in Strong verbs (Vide § 153 Paradigm)

ii. Passive.

- III M. S. (هو) مُفَدٌّ He is fed;
 F. S. (هي) مُفَدَّة She is fed.
- II M. S. أنتَ مُفَدٌّ - أنتَ مُفَدُّون You are fed. etc.
 as in Strong verbs (Vide § 153 Paraigm).

PARTICIPIAL NOUNS.

i. Noun Agent.

- M. S. مُفِدٌّ - مُفِدُّون He that feeds.
 F. S. مُفِدَّة - مُفِدَّات She that feeds.

ii. Noun Passive.

- M. S. مُفَدٌّ - مُفَدُّون He that is fed.
 F. S. مُفَدَّة - مُفَدَّات She that is fed.

Conjugation.

יָאָחַץ (rt. יָחַץ) to feed, to give to eat.

יָבֵשׁ (rt. יָבֵשׁ) to dry, dry up, shrivel.

Perfect.

Sing.

Pl

M. יָאָחַץ He, it, fed. יָאָחַצוּ : יָאָחַצוּ They fed.

F. יָאָחַצְתָּ She, it, „ יָאָחַצְתָּ : יָאָחַצְתָּ⁽¹⁾ „ „

M. יָאָחַצְתָּ You (thou) .. יָאָחַצְתֶּם You fed.

F. יָאָחַצְתְּ „ „ „ יָאָחַצְתֶּן „ „

C. יָאָחַצְתִּי I fed. יָאָחַצְתִּים : יָאָחַצְתִּים We fed.

Imperative.

Sing.

Pl.

M. יָאָחַץ feed thou יָאָחַצוּ : יָאָחַצוּ feed ye.

F. יָאָחַצְתִּי „ „ יָאָחַצְתִּי : יָאָחַצְתִּי „ „

Imperfect.

Sing.

Pl.

M. יָאָחַץ He, it, will feed. יָאָחַצוּ } They will

F. יָאָחַצְתָּ She, it, „ „ יָאָחַצְתָּ } feed.

M. יָאָחַצְתָּ You (thou) יָאָחַצְתֶּם You will..

F. יָאָחַצְתְּ „ „ יָאָחַצְתֶּן „ „

C. יָאָחַצְתִּי I shall feed. יָאָחַצְתִּים We shal feed.

Infinitive.

Abs. יָאָחַץ. Cons. יָאָחַץ. to feed.

W. S. also (1) יָאָחַצְתָּ (2) יָאָחַצְתָּ

will not be put-to-shame (לֹא יִשְׁתָּחֶה) . 25. And Thou shalt not let us hear the voice (לֹא תִשְׁמָע אֶזְרִי) which says: "go ye from Me, I do not know you". 26. Incline Thy ear to my prayer. 27. He laid waste the fortress within it (hell). 28. Thou shalt not abhor us (לֹא תִבְזֶה אֶמָּנוּ) nor deliver us to torment. 29. And Thy peace hath clothed them (m.) (with) the spirit of humility. 30. The cross reigns (pf.) in heaven, and the cross reigns (pf.) on earth, and the cross shall be a fortress to the churches and to the monasteries. 31. My heart poured forth good words (יָצָא לִי מִן הַלֵּב דְּבָרִים טוֹבִים) . 32. He made the winds to blow in the sky (וַיַּעַשׂ הַרוּחִים לִפְנוֹת בַּשָּׁמַיִם) . 33. And He came and enlightened all the creatures. 34. The Lord my God will enlighten my darkness. 35. He will send forth (יִשְׁלַח) Thy justice as light. 36. Thou hast brought (out) a vine from Egypt. 37. I have waited for the Lord from the morning watch to the morning watch. 38. He lets down His rain upon the just (m. pl.) and upon the wicked (m. pl.). 39. What is kept (p. p.) by (אֵין) them others will take. 40. The foolish-man lets out all his wrath, and the wise-man devises (יִבְחַל) in his mind (בְּמִלְּתוֹ) .

LESSON XXXIV.

APH'EL OF Pe-Alap and Pe-Yod Verbs.

§ 156. The conjugation of Pe-Alap and Pe-Yod verbs in the APh'EL form differs from that of the Strong verbs only in that they change the first radical, Alap or Yod, into Wa'w when the formative Alap is prefixed. For peculiarities in the conjugation learn No. 151 A. 1, 3; B. 1, 3, 4, 6, 8, 9. 10.

مردم و آقا

1. We offer to Thee (m.) a new praise and thanksgiving. 2. Thy light reigns (pf.) over the world. 3. You (m. s.) forgive and remove our faults and theirs (m.). 4. Let the Lord remove wrath from the earth. 5. Why did the sinner provoke God (to anger)? 6. They (m.) dishonoured the counsel of the poor (pl. m.). 7. Thou hast enlarged my steps under me so that my ankle-bones may not shiver. 8. I will cause to hear the voice of Thy praise. 9. Thou hast raised my soul from hell. 10. Your face shall not be confounded. 11. Let the angel of the Lord drive them away. 12. He devises (فكر) iniquity (فكر) on his bed and to do harm he walks in the way that is not good (فكر). 13. Thou (m.) hast confounded my enemies. 14. Thou hast set a man over our head. 15. Thou (m.) hast enforced Thy wrath against (فكر) the sheep of Thy flock. 16. Pains are prepared for those who enforce judgment and blow for foolish people. 17. Rod and reproof give wisdom and the child that is not chastised (p. p.) confounds his mother. 18. Blessed is He who makes all the generations pass-away and who does not pass-away. 19. He has gladdened the church, His spouse. 20. By the Holy Ghost did all the prophets prophesy Thy mysteries, O Jesus, God, and heralded Thy coming. 21. The sun lowered its rays and the stars adored Him. 22. Grant us pardon of sins. 23. Paul wrote (فكر) on charity that there is nothing like it. 24. Look towards Him and hope in Him and your (m. pl.) face

[illegible]

Vocabulary.

יְרֵמְיָהּ pr. n. Jeremias.

יְשַׁיָּהּ pr. n. Isaias.

לָּדַע : לָּדַע to conceive; to
be pregnant.

בָּרָא m. creator.

pl. בְּרִיאָה - בְּרִיאָה

f. creature; creation.

בָּכֹרֶת m. youth; young-
man; bachelor.

pl. בְּתָרִים : בְּתָרִים f. vine.

בְּרָא m. wonder.

pl. בְּרִיאָה : בְּרִיאָה f.

monastery; convent.

pl. בְּרִית : בְּרִית f.

f. covenant; testament.

בְּרִית : בְּרִית etc. with
pron. suffixes.

דּוֹר m. generation; age.

קֶרֶן m. beam: ray (of
light).

כּוֹבֵשׁ m. furnace.

בְּרָא m. Proclamation;
message; gospel; preaching

pl. בְּרִיאָה : בְּרִיאָה

כֶּסֶף f. money; coin,
monet; coinage; stamp.

מֹשֶׁה pr. n. Moses.

בְּבֵלָה City of Babel.

מָטָר m. rain.

שָׁעָה f. a watch.

בְּרָא f. reproach: re-
buke; reproof, ad-
monition; refutation.

כַּתֻּבָּה f. bride; spouse.

בָּרָא m. going in.

צֵאת m. going out: exit.

מִצְרַיִם f. Egypt.

בְּרָא f. care; thought.

מִטָּה m. bed; couch.

מִלְכָּה f. ladder.
(§ 12- 6. exc.)

יָרֵחַ c. g. moon.

בְּרָא f. folly, foolish-
ness; fault; offence

בְּרָא dwelling place;
habitation; earth.

חֵן m. business;
intimacy; study; conver-
sation.

pl. בְּרִיאָה - בְּרִיאָה f. foot-
step.

pl. בְּרִיאָה : בְּרִיאָה f. thing;
matter: affair.

עֵץ m. wood (of the
cross)

קָבַע m. adj. buried;
interred.

מַחְסֵה m. ankle: ankle-
bone; wrist.

- ܐܬܬܝܬܐ ܕܥܠܝܐ ܕܥܠܝܐ to do good, deal well, treat well.
 ܕܥܠܝܐ ܕܥܠܝܐ to make white, blanch.
 ܕܥܠܝܐ ܕܥܠܝܐ to grieve, hurt, afflict.
 ܕܥܠܝܐ ܕܥܠܝܐ to bring or to come to old age.
 ܕܥܠܝܐ ܕܥܠܝܐ to give or furnish with shoes; to shod.
 ܕܥܠܝܐ ܕܥܠܝܐ to enlarge, give space, relieve, give solace.
- iii. Pe-Nūn verbs ending in a strong letter.
- (ܕܥܠܝܐ) ܕܥܠܝܐ to pour forth; to bring forth, to eject, to utter.
 (ܕܥܠܝܐ) ܕܥܠܝܐ to continue, prolong, last, remain.
- (ܕܥܠܝܐ) ܕܥܠܝܐ to be patient; to be long-suffering; to be longanimous.
 (ܕܥܠܝܐ) ܕܥܠܝܐ to give forth light; to shine brightly; to enlighten, lighten.
 (ܕܥܠܝܐ) ܕܥܠܝܐ to send down; to cast down; to cause to come down; to bring down.
 (ܕܥܠܝܐ) ܕܥܠܝܐ to put in a safe place; to preserve.
 (ܕܥܠܝܐ) ܕܥܠܝܐ to pluck out; send out; to bring or carry out.
 (ܕܥܠܝܐ) ܕܥܠܝܐ to cause to blow.

Note. 1. ܡܠܝܬ - to go up, to ascend, loses its Lamad in APh'EL and becomes ܡܠܝܬ - to raise, to place above; to offer. (cfr. No. § 73- 1).

2. The West Syrians optionally insert an Alap in the place of the elided Nūn in the APh'EL of Pe-Nūn verbs when prefixes are added. Ex. ܡܠܝܬ or ܡܠܝܬ - He will continue. (cfr. also No. § 160 Note).

§ 155. **Syntax.** The particle ܡܠܝܬ in the sense of "on, at, by the side of," is put before nouns 'right', 'left'. etc. to express location on or position at. Ex. ܡܠܝܬ ܕܥܠܝܐ ܕܥܠܝܐ. He sits on the right-hand-side of His Father.

Recapitulate § 54 II and § 127 V.

i. Strong Verbs.

(אָנֶשׂ) אָנֶשׂ־ט׃ to put to shame, dishonour, confound

(הִנִּיחַ) הִנִּיחַ־ט׃ to manifest, let shine: to make to arise.

(הִפְּתִיחַ) הִפְּתִיחַ־ט׃ to turn, change, overthrow.

הִפְּתִיחַ־ט׃ to turn one's face, forsake.

(הִפְּתִיחַ) הִפְּתִיחַ־ט׃ to dig or break through; to put to shame, to put to the blush.

הִפְּתִיחַ־ט׃ to allow to be in want; to deprive.

הִפְּתִיחַ־ט׃ to lay waste, destroy

(1) (הִפְּתִיחַ) הִפְּתִיחַ־ט׃ to proclaim by herald; to announce, preach, teach; to recite publicly or in a loud voice.

הִפְּתִיחַ־ט׃ to rule, reign, give counsel.

הִפְּתִיחַ־ט׃ to hold in contempt, to contemn.

הִפְּתִיחַ־ט׃ to venture, dare, to be harsh.

הִפְּתִיחַ־ט׃ to act foolishly, to go astray, to mistake; to offend; to injure.

הִפְּתִיחַ־ט׃ to offer, proffer, designate; to grant, bestow, ordain priest.

הִפְּתִיחַ־ט׃ to cause to pass; to remove; to convert; to transfer, translate.

הִפְּתִיחַ־ט׃ to set firmly; to strengthen, enforce.

הִפְּתִיחַ־ט׃ to gladden, make bright or merry.

הִפְּתִיחַ־ט׃ to fight; to join battle.

הִפְּתִיחַ־ט׃ to provoke to anger

הִפְּתִיחַ־ט׃ to feel, perceive, acquaint.

הִפְּתִיחַ־ט׃ to set over.

הִפְּתִיחַ־ט׃ to lower; to incline.

הִפְּתִיחַ־ט׃ to remove, put away depart, abandon.

(הִפְּתִיחַ)^{x 1} הִפְּתִיחַ־ט׃ to set in authority; to give power or permission.

הִפְּתִיחַ־ט׃ to complete, give up, deliver, hand over.

הִפְּתִיחַ־ט׃ to let hear, tell, announce.

הִפְּתִיחַ־ט׃ to furnish, make ready, set in order, construct, prepare.

ii. 'Ain Alap and 'Ain Waw (retained) Verbs.

(עָלָה) עָלָה־ט׃ to do evil, hurt, harm.

(1) Not used in Pe'AL except participial adj. and noun.

ii $\text{ܐܠܦܐܠܦܐ} - \text{ܐܠܦܐܠܦܐ} - \text{writing.}$

iii $\text{ܐܠܦܐܠܦܐ} - \text{ܐܠܦܐܠܦܐ} - \text{modesty.}$

Note. 1. If the second radical is Alap the W. Syrians do not remove its vowel ܐ , which should fall away from a strong letter in the same position (ie. 2nd radical) in Perfect sing. Imperfect and Present participle, because of the augment of a vowel

on the final, as, ܐܠܦܐܠܦܐ for ܐܠܦܐܠܦܐ She did good. ܐܠܦܐܠܦܐ

for ܐܠܦܐܠܦܐ - they will do good, ܐܠܦܐܠܦܐ for ܐܠܦܐܠܦܐ - she does good. etc. But in the Perfect participle and in the forms derived

from it the same Alap is preceded by Pihaha ܐ as ܐܠܦܐܠܦܐ

for ܐܠܦܐܠܦܐ - afflicted. ܐܠܦܐܠܦܐ for ܐܠܦܐܠܦܐ - infliction of

pain. The East Syrians also vocalise likewise ܐܠܦܐܠܦܐ for ܐܠܦܐܠܦܐ - one who is sent; messenger; angel; and its derivatives.

So also in West Syriac the Waṯ standing as the second radical, when its vowel falls away in the course of conjugation, is given the vowel 'u' ܐ in pronouncing (not marked) as ܐܠܦܐܠܦܐ

nahurun. ܐܠܦܐܠܦܐ mahurin. etc. (Vide Nos. § 12-3, 4 & § 7. v)

Some times the West Syrians transfer the second radical Alap to the place of the first radical when prefixes are added. Ex ܐܠܦܐܠܦܐ for ܐܠܦܐܠܦܐ - it will harm.

2. The Pe-Nūn verbs, which drop their initial Nūn when admitting a prefix in P^cAL (§ 77 & note 1-4) drop it also in APh^cEL. If the the initial Nūn does not fall in P^cAL, as above, it is retained also in APh^cEL. The disappearing Nūn practically assimilates into the second radical. (Vide. No. § 76. § 131 A-2; § 154. iii.)

§ 154. A few verbs in the APh^cEL form belonging to the above mentioned (§ 153) groups:—

| | | | | |
|---------|----|-------------|----------------|------------|
| II | M. | أنتَ - أنتَ | You (thou) are | composing. |
| | F. | أنتِ - أنتِ | | |
| I | M. | أنا - أنا | I am | |
| | F. | أنا - أنا | | |
| Plural. | | | | |

| | | | | |
|-----|----|-----------|----------|------------|
| III | M. | (ḤḤḤ) ḤḤḤ | They are | composing. |
| | F. | (ḤḤḤ) ḤḤḤ | | |

| | | | | |
|----|----|-----------|---------|--|
| II | M. | ḤḤḤ - ḤḤḤ | You are | |
| | F. | ḤḤḤ - ḤḤḤ | | |

| | | | | |
|---|----|-----------|--------|--|
| I | M. | ḤḤḤ - ḤḤḤ | We are | |
| | F. | ḤḤḤ - ḤḤḤ | | |

ii. Passive.

| | | | | |
|-----|----|----------|------------------------------|--|
| III | M. | (ḤḤ) ḤḤḤ | He, it, is (being) composed. | |
| | F. | (ḤḤ) ḤḤḤ | She, it, | |

| | | | | |
|----|----|-----------|--------------------|--|
| II | M. | ḤḤḤ - ḤḤḤ | You (thou) are ... | |
| | F. | ḤḤḤ - ḤḤḤ | | |

| | | | | |
|---|----|-----------|------------------------|--|
| I | M. | ḤḤḤ - ḤḤḤ | I am (being) composed. | |
| | F. | ḤḤḤ - ḤḤḤ | | |

&c. &c. as in PA'EL § 133.

Participial Nouns.

| | | | |
|----------------|----|-----------|----------------------|
| i. Noun Agent. | M. | ḤḤḤ - ḤḤḤ | composer;
writer. |
| | F. | ḤḤḤ - ḤḤḤ | |

| | | | |
|-------------------|----|-----------|-----------------------|
| ii. Noun Passive. | M. | ḤḤḤ - ḤḤḤ | something
written. |
| | F. | ḤḤḤ - ḤḤḤ | |

NOUN OF ACTION.

| | | |
|---|-----------|---------------------|
| i | ḤḤḤ - ḤḤḤ | writing; chronicle. |
|---|-----------|---------------------|

Imperative.

| | Sing. | | Pl. |
|----|---------|------------------|--|
| M. | ⲛⲁⲓⲛⲓⲛⲓ | compose
thou. | ⲛⲁⲓⲛⲓⲛⲓ : ⲛⲁⲓⲛⲓⲛⲓ
ⲛⲁⲓⲛⲓⲛⲓ : ⲛⲁⲓⲛⲓⲛⲓ |
| F. | ⲛⲁⲓⲛⲓⲛⲓ | | |
| | | | compose ye. |

Imperative.

| | Sing. | | Pl. |
|-----|------------|--|---|
| III | M. ⲛⲁⲓⲛⲓⲛⲓ | He, it, will compose.
She, it, | ⲛⲁⲓⲛⲓⲛⲓ } They
ⲛⲁⲓⲛⲓⲛⲓ } will
compose |
| | F. ⲛⲁⲓⲛⲓⲛⲓ | | |
| II | M. ⲛⲁⲓⲛⲓⲛⲓ | (2) } You (thou) .. | ⲛⲁⲓⲛⲓⲛⲓ } You will
ⲛⲁⲓⲛⲓⲛⲓ } compose. |
| | F. ⲛⲁⲓⲛⲓⲛⲓ | | |
| I | C. ⲛⲁⲓⲛⲓⲛⲓ | I shall compose. | ⲛⲁⲓⲛⲓⲛⲓ We shall ... |

Infinitive.

Abs. ⲛⲁⲓⲛⲓⲛⲓ - Cons. ⲛⲁⲓⲛⲓⲛⲓⲛⲓ to compose.

Present Participle.

| | Sing. | | Pl. |
|----|---------|--------------------|--------------|
| M. | ⲛⲁⲓⲛⲓⲛⲓ | ⲛⲁⲓⲛⲓⲛⲓ
ⲛⲁⲓⲛⲓⲛⲓ | } Composing. |
| F. | ⲛⲁⲓⲛⲓⲛⲓ | | |

Perfect Participle.

| | Sing. | | Pl. |
|----|---------|--------------------|---------------------|
| M. | ⲛⲁⲓⲛⲓⲛⲓ | ⲛⲁⲓⲛⲓⲛⲓ
ⲛⲁⲓⲛⲓⲛⲓ | } (Being) composed. |
| F. | ⲛⲁⲓⲛⲓⲛⲓ | | |

Present Tense.

i. Active.

| | Sing. | |
|-----|-----------------|-----------------------|
| III | M. (ⲟⲩ) ⲛⲁⲓⲛⲓⲛⲓ | He, it, is composing. |
| | F. (ⲟⲩ) ⲛⲁⲓⲛⲓⲛⲓ | She, it, |

(2) W. S. also ⲛⲁⲓⲛⲓⲛⲓ with Yo'd.

5. The same sense as that of the PA'EL. $\text{سَكَنَ} - \text{يَسْكُنُ}$ to rest, to observe religiously.

6. Change of the P'AL intransitive to transitive. مَاتَ to die, $\text{مَاتَهُ} - \text{يُمِيتُ}$ to cause to die; to kill.

LESSON XXXIII.

Aph'EL of Strong Verbs.

§ 153. The Strong verbs, the verbs which have a strong letter for the first and the third radicals and Alap or Wa'w for the second radical, and Pe - Nun verbs with a strong letter for the third radical, which all are conjugated alike, are included in this lesson. For peculiarities in the conjugation learn No. § 151 A. 1, 2; B. 1, 3, 4, 6, 8, 9 a, b; 10 a, b. c.

Conjugation.

$\text{كَتَبَ} - \text{يَكْتُبُ}$ - to (cause to) write; to compose, inscribe.

Perfect.

| | Sing. | Pl. | |
|-----|--------------------------------------|---|---------------|
| III | M. كَتَبَ He, it, composed. | $\text{كَتَبُوا} : \text{كَتَبُوا}$ | They composed |
| | F. كَتَبَتْ She, it, ... | $\text{كَتَبْنَ} : \text{كَتَبْنَ}^{(1)}$ | |
| II | M. كَتَبْتَ | كَتَبْتُمْ | You composed. |
| | F. كَتَبْتِ | كَتَبْتُنَّ | |
| I | C. كَتَبْتُ I composed. | $\text{كَتَبْنَا} : \text{كَتَبْنَا}$ | We composed. |

(1) W. S. كَتَبْتِ .

10. Hard and soft aspirates :— a) In all APh·EL verbs the final radical is always soft; but the 2nd person terminations ʾ . ʾ . ʾ . ʾ render the final ʾ or ʾ hard (7-i.c.).

b) In all verbs (except the Concave, above A.5) the second radical or the penultimate is always hard (In ʾAin geminate verbs the hard ʾAin is assimilated into the first radical above A.4).

c) The first radical is always soft.

Exception.— 1. In ʾAin geminate verbs the first radical is rendered hard by the assimilation of the 2nd radical. Ex. ʾʾ - Attekh, (for ʾʾ).

2. In Concave verbs. Kap - ʾ as the first radical, whenever immediately preceded by a vowel, is rendered hard. Ex. (ʾ) - ʾ Akkīn, to create, to give existence. (but soft when there is no immediate precedence of a vowel, as ʾ - ʾ ʾ ʾ etc.)

§ 152. Different shades of meaning indicated by the APh·EL form of verbs :—

1. A causative sense— ʾ to write; ʾ - to make or cause to write, ʾ to kill— ʾ to make or cause to kill.

2. An inchoative sense: ʾ to be white— ʾ to begin to be white.

3. A different sense from that of the P·AL. ʾ to cut— ʾ to grant.

4. The same sense as that of the P·AL. ʾ - ʾ to sow.

ʾ - offence; scandal; ʾ - kinsman; ʾ - strangling; ʾ or ʾ . winding etc.

perfect. ܡܪܝܢ – He is (being) raised.

ܡܪܝܢܐ – She is (being) raised. etc.

Infinitive. ܡܪܝܢܐ – ܡܪܝܢܐܢܐ to raise.

8. Nouns Agent and Nouns Passive are formed in the same manner as they are formed from PA'EL verbs (§ 131. B. 7-8).

Noun Agent: m. ܡܪܝܢܐܢܐ – ܡܪܝܢܐܢܐ – Writer; chronicler

f. ܡܪܝܢܐܢܐ – ܡܪܝܢܐܢܐ „ „

Noun Passive: m. ܡܪܝܢܐܢܐ – ܡܪܝܢܐܢܐ Written.

f. ܡܪܝܢܐܢܐ – ܡܪܝܢܐܢܐ „

9. Noun of action is formed (as in PA'EL, § 131. B. 9) a) by affixing the termination ܡܪܝܢܐ .

i. ܡܪܝܢܐܢܐ – ܡܪܝܢܐܢܐ – Writing; chronicle.

ii. ܡܪܝܢܐܢܐ – ܡܪܝܢܐܢܐ – Writing (act of)

b) by replacing the formative ܡ by ܐ and affixing the termination ܡܪܝܢܐ (hard generally) to the stem (ie. pf. 3 m. s.) in all verbs except the Concave; and in Lamad weak verbs the Ta'w of ܡܪܝܢܐ following the final ܐ of the stem is rendered soft. Hence such nouns appear in the forms of i ܡܪܝܢܐܢܐ or ܡܪܝܢܐܢܐ and ii ܡܪܝܢܐܢܐ .

Ex. i ܡܪܝܢܐܢܐ – (ܡܪܝܢܐܢܐ) ܡܪܝܢܐܢܐ (W. S. ܡܪܝܢܐܢܐ)⁷
supplication.

ii ܡܪܝܢܐܢܐ (ܡܪܝܢܐܢܐ) ܡܪܝܢܐܢܐ – purification.

Note. ܡܪܝܢܐܢܐ – satisfaction, ܡܪܝܢܐܢܐ – filth, etc. belong to this group. (1)

1) cfr. also § 103-1 and § 131 B. 9. 3. There are other detached forms, as, ܡܪܝܢܐܢܐ or ܡܪܝܢܐܢܐ – strife; contention

B. Peculiarities in the conjugation :—

1. The change and augment of vowels on the final and the penultimate (of the stem) in all the different groups of verbs (except Concave) are the same as those in the corresponding PA'EL forms (§ 131. B. 1, 2, 3, 5.6).

2. The middle \div of Concave verbs, remains unchanged in the Perfect, Imperative and Imperfect. Ex. Pf. 3. f. s. אֶחָמַדְךָ . Impf. 3. m. pl. אֶחָמְדוּ .

3. The Imperative is formed as in PA'EL (§ 131 B. 3 a & b). Ex.

m. s. כָּתֹב - write thou, בְּרֹחַ make thou weep. etc.

4. The formative Alap falls away leaving its vowel to the prefixes in all APh'EL verbs except the Concave.

Ex. $\text{כָּתֹב} + \text{א} = \text{אֶכָּתֹב}$ He will compose; $\text{אֵלֵךְ} + \text{א} = \text{אֶאֱלֵךְ}$ He will feed.

5. In Concave verbs the prefixes (except 1st sing. Impf.) do not assume the vowel \div of the formative Alap. Ex. $\text{רָם} + \text{א} = \text{אֶרָם}$ - He will raise.

6. In all verbs except the Concave the Infinitive and Participles are formed as in the corresponding PA'EL form (§ 131. B. 5 & 6). Ex.

Infinitive (Vide 4 above)

$\text{כָּתֹב} + \text{ו} = \text{כְּתוּבָה}$ - to compose.

$\text{אֵלֵךְ} + \text{ו} = \text{אֱלֵכָה}$ - to feed.

$\text{בְּרֹחַ} + \text{ו} = \text{בְּרוּחָה}$ - to make to weep.

Participle: present. m. s. כֹּתֵב - אֹכֵל - בּוֹרֵחַ etc.

perfect. m. s. כָּתַב - אָכַל - בָּרַח etc.

7. Concave verbs (Vide 5. above) retain the middle \div in the Present participle, but change it into Zqapa $\dot{\text{ז}}$ in the Perfect participle and in the Infinitive. Ex.

Participle: present רָם - He raises. רֹמֶם - She raises.

The APh'EL - $\Delta\text{--}\text{א}\text{--}\text{ע}$ Form of Verbs.

§ 151. A. Formation.— APh'EL of verbs is formed by prefixing an Alap א with Pthahā ÷ to the P'AL form. When the prefix א is added:—

1. All verbs (except Concave) ending in a Strong letter (except gutturals and Resh, which prefer Pthaha) assume Zlama short ז on the penultimate. Ex.

$\text{אָכַל} + \text{א} = \text{אָכַלְז}$. He caused to write; composed; inscribed.

2. In Pe-Nūn verbs (§ 76 ff.) generally the initial Nūn is assimilated into the second radical. Ex.

$\text{אַנָּח} + \text{א} = \text{אַנְחְז}$ — He carried out, put forth. etc.

3. Pe Alap and Pe Yo'd verbs (§ 79 ff. § 82 ff.) change the initial Alap or Yo'd into Wa'w. Ex.

$\text{אָכַל} + \text{א} = \text{אָכַוְז}$ — He fed; he made to eat.

$\text{אַיֵּשׁ} + \text{א} = \text{אַיֵּשׁוְז}$ — He dried; he caused to dry.

4. In 'Ain Geminate verbe (§ 85 ff.) the second radical is assimilated into the first, which assumes its vowel. Ex.

$\text{הָאָזַן} + \text{א} = \text{הָאָזַנְז}$ — he did harm; suffered harm.

5. In Concave verbs (§ 89 ff.) the second radical appears as Yo'd and forms the vowel H'va'ssa ו after the first radical. Ex.

$\text{רָם} + \text{א} = \text{רָמוְז}$ (for רָמוְז) — He raised; caused to rise or stand.

6. In Lamad weak verbs:— a) Lamad Alap verbs (§ 94 ff.) change the final א into ו . Ex. $\text{אָכַל} + \text{א} = \text{אָכַוְז}$ — He made to weep. $\text{אָכַל} + \text{א} = \text{אָכַוְז}$ — He injured. (Vide 2. above and § 95 B ff.).

b) Lamad Yo'd verbs retain the final ו unchanged. Ex. $\text{אָכַל} + \text{א} = \text{אָכַלְז}$ — calmed; made calm or quiet.

Exercise 29 B.

1. Sprinkle upon me with Thy hyssop, Our Lord, and I shall be purified. 2. Rocks were rent (pf. f.). 3. For, by His wounds you were cured (m. pl.). 4. He was enshrouded with linen. 5. He was reviled (p. Impf.) and he was not reviling. 6. By (כ) Thee we shall be raised to the Paradise. 7. By (כ) Thee we shall be delivered from the unquenchable fire (אֵשׁ שְׁלֵמָה אֲבִירָה). 8. Our souls will be purified by (כ) Thy propitiatory blood. 9. Sepulchres are burst asunder and the dead (m. pl.) rise up. 10. False witness will not be condoned and he that speaks lie will not be saved. 11. Let all our requests be granted by thy (m.) prayers. 12. They-will-be-made-to-rejoice with their crowns. 13. By (כ) Thy blood (all) my sins were condoned (pf.). 14. The lepers met Him (כ) and were cleansed.; and the blind (m. pl.) and they saw light. 15. Its (f.) fruits will grow-in-abundance. 16. Their (m.) sons are brought-up as a (new) plant from their childhood. 17. Murdochai was delivered (pf.) from the hands of his persecutor. 18. He that follows the Lord will-have-mercy (pres.) on the poor (sing.) and he will be rewarded (pres.) according (כְּ) to his deeds. 19. My Lord, I am not worthy that Thou shouldst-enter (Impf.) under my roof, but say only by (כ) word and my child will be cured. 20. The king will-not-be-saved (pres.) by a great army (lit. multitude of an army), nor will the giant be delivered (pres.) by (כ) his great strength (lit. by the multitude of his strength). 21. How greatly, there fore, (אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ) will we be justified, now, by his blood, and delivered through it (כ) from wrath.

٧-١٥٠٩

(ܕܢܒܝ) ܕܢܒܝܐ - to be brought up; to grow up. (Ref.)
(Syntax- recapitulate No. § 78 I - V.).

Vocabulary.

| | |
|--|---|
| ܐܠ ܕܢܒܝܐ : ܕܢܒܝܐ f. | ܕܢܒܝܐ f. plant. |
| ܕܢܒܝܐ m. sweet, pleasant, mild. | ܕܢܒܝܐ m. false-witness. |
| ܕܢܒܝܐ m. leper. | ܕܢܒܝܐ f. old age. |
| ܕܢܒܝܐ m. leprosy. | ܕܢܒܝܐ f. ring. |
| ܕܢܒܝܐ - ܕܢܒܝܐ to be quenched, put out, extinguished. | ܕܢܒܝܐ - ܕܢܒܝܐ to wrong, oppress, surpass, exceed. |
| ܕܢܒܝܐ m. splendour; brightness. | ܕܢܒܝܐ m. dumb. |
| ܕܢܒܝܐ f. childhood. | ܕܢܒܝܐ - ܕܢܒܝܐ to spring up, bud, put forth. |
| ܕܢܒܝܐ m. measure. | ܕܢܒܝܐ m. murder; slaughter. |
| ܕܢܒܝܐ m. linen; linen cloth. | ܕܢܒܝܐ Pelican (a bird) |
| ܕܢܒܝܐ Heavenly kingdom. | ܕܢܒܝܐ persecutor. |
| ܕܢܒܝܐ pr. n. Mardochai | ܕܢܒܝܐ pl. small drops: shower; fine rain. |
| ܕܢܒܝܐ m. vivifying; life-giving. | ܕܢܒܝܐ f. wound. |
| ܕܢܒܝܐ f. shoot; bud. | ܕܢܒܝܐ adj. m. fat; ripe; fertile. |
| ܕܢܒܝܐ m. law; custom; rule; ordinance; statute. | ܕܢܒܝܐ f. pr. n. Tamar. |

Exercise 29 A.

- 1 ܕܢܒܝܐ ܕܢܒܝܐ 2 ܕܢܒܝܐ ܕܢܒܝܐ 3 ܕܢܒܝܐ ܕܢܒܝܐ 4 ܕܢܒܝܐ ܕܢܒܝܐ 5 ܕܢܒܝܐ ܕܢܒܝܐ

Noun of Action.

تأسف - تأسف - lamentability.

§ 150. A few Lamad weak verbs in the ETHPA'AL form:—

- (**زَلَّ**) **زَلَّ** ¹ - to bear oneself grandly, with pride, pomp, luxury; to shine; to enjoy pleasure or delight.
- (**شَفِيَ**) **شَفِيَ** ² - to be cured, healed.
- (**طَهَّرَ**) **طَهَّرَ** ² - to be cleansed, purified.
- (**صَبَّ**) **صَبَّ** ² - to be or become like; to be compared; to imitate. (**صَبَّ**)
- (**تَفَكَّرَ**) (**تَفَكَّرَ**) **تَفَكَّرَ** - (Reflex.) to meditate, to plan.
- (**تَجَلَّى**) **تَجَلَّى** ³ - to be purified; to shine, glow.
- (**بَدَّدَ**) **بَدَّدَ** ² - to be gladdened; to be made glad; to be made to rejoice.
- (**بَدَّدَ**) **بَدَّدَ** ² - to be made pure; to be absolved, to receive pardon or mercy.
- (**بَدَّدَ**) **بَدَّدَ** ² - to be clothed, covered, hidden. protected, sheltered, condoned for sin.
- (**بَدَّدَ**) **بَدَّدَ** ² - to be accompanied, followed, or borne to the grave.
- (**بَدَّدَ**) **بَدَّدَ** ² - to be raised, elevated.
- (**بَدَّدَ**) **بَدَّدَ** ² - to be covered over, enshrouded, laid in the grave.
- (**بَدَّدَ**) **بَدَّدَ** ² (Reflex.) to grant prayer; to be answered
- (**بَدَّدَ**) **بَدَّدَ** ³ - to be delivered, saved.
- (**بَدَّدَ**) **بَدَّدَ** ² - to be reviled; to be accused of disgraceful sin.
- (**بَدَّدَ**) **بَدَّدَ** ² - to be rent, burst.

1. Vide § 143 foot note 3; 2. Vide § 7. ic.; § 17-3;

3. Vide § 113-4.

II M. $\{ \begin{smallmatrix} \text{ܐܢܝܢܐ} \\ \text{ܐܢܝܢܐ} \end{smallmatrix} \}$ You (thou)... $\{ \begin{smallmatrix} \text{ܐܢܝܢܐ} \\ \text{ܐܢܝܢܐ} \end{smallmatrix} \}$ You will be...

I C. ܐܢܝܢܐ I shall be ... ܐܢܝܢܐ We shall be...

Infinitive.

Abs ܐܢܝܢܐ Cons. ܐܢܝܢܐ to be deeply lamented

Participle.

Sing M. ܐܢܝܢܐ Pl. ܐܢܝܢܐ } (Being) deeply
F. ܐܢܝܢܐ } lamented.

Present tense.

Sing.

III M. (ܐܢܝܢܐ) ܐܢܝܢܐ He, it, is deeply lamented.

F. (ܐܢܝܢܐ) ܐܢܝܢܐ She, it,

II M. $\text{ܐܢܝܢܐ} - \text{ܐܢܝܢܐ}$ } You (thou) are
F. $\text{ܐܢܝܢܐ} - \text{ܐܢܝܢܐ}$ } deeply lamented.

I M. $\text{ܐܢܝܢܐ} - \text{ܐܢܝܢܐ}$ } I am deeply
F. $\text{ܐܢܝܢܐ} - \text{ܐܢܝܢܐ}$ } lamented

Plural.

III M. (ܐܢܝܢܐ) ܐܢܝܢܐ } They are deeply lamented.
F. (ܐܢܝܢܐ) ܐܢܝܢܐ }

II M. $\text{ܐܢܝܢܐ} - \text{ܐܢܝܢܐ}$ } You are
F. $\text{ܐܢܝܢܐ} - \text{ܐܢܝܢܐ}$ }

I M. $\text{ܐܢܝܢܐ} - \text{ܐܢܝܢܐ}$ } We are
F. $\text{ܐܢܝܢܐ} - \text{ܐܢܝܢܐ}$ }

PARTICIPIAL NOUN.

m. s. $\text{ܐܢܝܢܐ} - \text{ܐܢܝܢܐ}$ } lamentable.
f. s. $\text{ܐܢܝܢܐ} - \text{ܐܢܝܢܐ}$ }

is not convicted by wickedness. 34. The unlimited
(අසීමිත දින) day has dawned to us.

LESSON XXXII.

ET_h PA'AL ~~Amud~~ Lamad weak verbs

§ 149. Learn No. § 145 A-2 & 3; B-1, 2, 4, 5, 6, 7. for peculiarities in the conjugation.

Conjugation.

22 - to be deeply lamented.

PERFECT.

| | Sing | Pl. |
|-----|---|---|
| III | M. He, it, was
deeply lamented. | They
were
deeply
lamented |
| | F. She, it, , , | |
| II | M. You (thou)
were ... | You were
... .. |
| I. | C. I was ... | We were
deeply lamented. |

Imperative.

| | Sing. | | Pl. |
|----|--------------------------|-------------------|---------------------|
| M | 𐌲𐌿𐍂𐌰𐌶𐌴𐍃 } Be thou deeply | 𐌹𐌺𐌰𐌶𐌴𐍃 : 𐌹𐌺𐌰𐌶𐌴𐍃 } | (i) Be ye |
| F. | 𐌲𐌿𐍂𐌰𐌶𐌴𐍃 } lamented. | 𐌹𐌺𐌰𐌶𐌴𐍃 : 𐌹𐌺𐌰𐌶𐌴𐍃 } | deeply
lamented. |

Imperfect.

| | | | | |
|----|-------|-----------------|-----|---------------------------------------|
| | Sing. | | Pl. | |
| M. | 𐎠𐎡𐏁 | He, it, will be | 𐎠𐎡𐏁 | } They will be
deeply
lamented. |
| F. | 𐎠𐎡𐏁 | She, it, ... | 𐎠𐎡𐏁 | |

(1) W. S. also ^{6.7.7} can

the shadow of God. 11. Their haters were-set-in-authority over them. 12. I will be saved and taught in Thy commandments. 13. I will honour those-who-honour-me (ܡܢܚܝܠܝܐ) and those-who-scorn-me (ܡܢܚܝܠܝܐ) shall be insulted. 14. Lord, our lamps will shine in Thee and in Thee our souls will be adorned. 15. As the smoke vanishes so the wicked (m. pl.) will vanish and perish before the Lord. 16. The watchers were troubled of (ܡܢ) the vehement light. 17. Lord God, bless these Thy servants so that they may be blessed in Thee and by Thee. 18. Because, I have heard the counsel (ܡܢ) of many (m. pl.) when they consulted together. 19. Great is the fear about what I have done (ܡܢ); pray (m. pl.) for me that I may go and be received. 20. Go, and be mingled (sing.) with spiritual-beings (ܡܢ). 21. Offer (sing.) prayer to God so that the living (m. pl.) and the dead (m. pl.) may be helped. 22. They (m.) are purged from dust and are clothed (with) the robe of glory. 23. Behold, they (m.) are brought on the crossing of the great bridge; and each one presses the other (ܡܢ) to pass to (ܡܢ) the end. 24. He became incarnated from the Holy Spirit and from the holy Virgin Mary, the Mother of God, and became man. 25. Oh, St. Thomas, thy commemoration is here (ie. on earth) and above in heaven, and those who have honoured thy commemoration will be assisted by thy prayers. 26. He will be humiliated and he will fall. 27. The earth will be humiliated and all its inhabitants. 28. Because, we have been much humiliated. 29. Iron, brass, silver and gold were powdered together. 30. My hands and feet have been nailed. 31. I heard that there-would-be (ܡܢ) resurrection and was encouraged. 32. The kings got ready and passed together. 33. Justice

24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Exercise 28 B.

1. Because of Thee we are - repeatedly - killed (pf.) every day. 2. The body of the Lord is celebrated today. 3. Spare, O Lord, the bodies that have been corrupted in hell. 4. Blessed are the afflicted, for they will be consoled. 5. With the perverse thou wilt be perverted. 6. Thy arrows have been fastened (pf.) in me. 7. God will rise and all His enemies will be dispersed. 8. The just (m. pl.) will rejoice and will be strengthened before God. 9. All the foolish of heart were troubled. 10. He dwells (sits) under (כֹּתֵל) the protection of the Most-High, and is praised under (כֹּתֵל)

Exercise 28 A.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24.

ܕܡܪܝܢ m priest.

فدائم adv. every day.

𐎧𐎠𐎧𐎡 m. adj. diligent;
strenuous.

𐤀𐤓𐤁𐤏 prep. within.

PA. ~~to~~ to reach
arrive, come.

म. worshipper;
one who honours.

~~2.16.10~~ m. resuscitator:
one who vivifies; he
who raises the dead.

ḡiḡiḡi m. helper: protector

不可思議 incompressible

2-15220 helper.

ᐱᐱᐱᐱᐱ f. crossing.

ᐃᐱᐱᐱ f. net; snare.

ᐅᐅᐅ m. dress; clothing;
garment.

2-11-13 m. brass.

250 200 (150 100) m. silver.

ᠵᠠᠳᠤ adj. m. torn;
separated.

മുഴു m. fool.

مَجْنُونٌ m. pl. foolish
of heart.

40 40 m. winter.

جَوِيْزُ m. adj. powerful;
vehement, mighty.

ἄδικος m. adj. perverse.

δύναμις m. might; power.

22929 m. iron.

to separate;
discern.

ḥiḥi (ḥiḥi; ḥiḥi) m. strife;
quarrel: battle.

20320. 21 time of strife.

ἄλυσ f. stature, body.

45.00 m. cold; frost.

~~24-25~~ m. summer.

A.2.7.505 adv. greatly;
much.

ἀνομία m. impiety; wickedness; ungodliness.

ᠳᠤᠨᠤᠨᠤᠨ (ᠳᠤᠨᠤᠨᠤᠨ) m. devil.

~~Wax~~ m. despiser; scorner.

204x m. silence.

𐤀𐤍𐤏 f. excrement; dung;
filth.

Ἰννοκέντιος m. Innocent;
perfect.

2-1-1A m. smoke.

—ia adv. here.

ζάχαρ. γά f urine.

IV. Concave Verbs.

(¹ḥ) ḥ-ḥ-ḥ to be carried, celebrated.

(²ḥ) ḥ-ḥ-ḥ to be convicted, convinced, to waste, to be guilty.

(³ḥ) ḥ-ḥ-ḥ to be sewn together or on.

(⁴ḥ) ḥ-ḥ-ḥ¹ to be limited or bounded; to be contained; to be comprehended.

(⁵ḥ) ḥ-ḥ-ḥ to be erected, established, strengthened

(⁶ḥ) ḥ-ḥ-ḥ⁶ to be troubled, confused, agitated.

§ 148. **Syntax**— Some times the preposition ḥ-ḥ governs the agent after Perfect participle (having possessive sense) instead of the preposition ḥ (Vide. § 66 II b.). Ex.

ḥ-ḥ ḥ-ḥ ḥ-ḥ (He is) adored by the angels.

Vocabulary.

ḥ-ḥ adj. m. afflicted.

ḥ-ḥ m. wing; feather.

ḥ-ḥ ḥ-ḥ stole of glory.

ḥ-ḥ - ḥ-ḥ If not; unless.

ḥ-ḥ EThp^r. to be shed, poured out.

ḥ-ḥ ḥ-ḥ within himself.

ḥ-ḥ pr. n. Gabriel

ḥ-ḥ m. dust. (angel)

ḥ-ḥ m. gold.

ḥ-ḥ ḥ-ḥ⁷ f. ḥ-ḥ⁷ pl. walking; footsteps.

ḥ-ḥ f. ḥ-ḥ pl.

Heresy.

ḥ-ḥ ḥ-ḥ m. one another

ḥ-ḥ to press.

ḥ-ḥ f. straw.

ḥ-ḥ m. staff.

ḥ-ḥ m. heat.

ḥ-ḥ EThp^r. to be seen; to appear; to seem; to let oneself seem.

ḥ-ḥ m. child.

ḥ-ḥ ḥ-ḥ Mother of God

ḥ-ḥ f. wing.

(ḥ.ḥ.ḥ.) $\text{ḥ.ḥ.ḥ.}^{(4)}$ to be adorned; to adorn oneself.

(ḥ.ḥ.ḥ.) ḥ.ḥ.ḥ. to be insulted, dishonoured, outraged.

(ḥ.ḥ.ḥ.) ḥ.ḥ.ḥ. to be fastened, thrust.

(ḥ.ḥ.ḥ.) ḥ.ḥ.ḥ. to be received, accepted.

(ḥ.ḥ.ḥ.) ḥ.ḥ.ḥ. to be killed, slain (in numbers).

(ḥ.ḥ.ḥ.) ḥ.ḥ.ḥ. to be brought near; to be offered up; to offer (reflex.)

(ḥ.ḥ.ḥ.) $\text{ḥ.ḥ.ḥ.}^{(4)}$ to be questioned, examined; to excuse oneself.

(ḥ.ḥ.ḥ.) ḥ.ḥ.ḥ.^4 to be praised, glorified.

(ḥ.ḥ.ḥ.) ḥ.ḥ.ḥ.^1 to be bestowed, granted.

(ḥ.ḥ.ḥ.) ḥ.ḥ.ḥ.^1 to rule; to take possession of; to bear sway.

(ḥ.ḥ.ḥ.) ḥ.ḥ.ḥ.^1 to be served, administered; to come to pass; to take place.

II. Pe Aṭlap and Pe Yoḏ Verbs:—

(ḥ.ḥ.ḥ.) ḥ.ḥ.ḥ. to be oppressed.

(ḥ.ḥ.ḥ.) ḥ.ḥ.ḥ. to be handed down in succession; to be transmitted, perpetuated, brought, translated.

(ḥ.ḥ.ḥ.) ḥ.ḥ.ḥ.^{x1} to be taught; instructed; to learn.

(ḥ.ḥ.ḥ.) ḥ.ḥ.ḥ. to be honoured, accounted precious.

III. Geminate Verbs:—

(ḥ.ḥ.ḥ.) ḥ.ḥ.ḥ. to be broken to pieces.

(ḥ.ḥ.ḥ.) ḥ.ḥ.ḥ. to be crowned.

(ḥ.ḥ.ḥ.) ḥ.ḥ.ḥ. to stoop; to bend over.

(ḥ.ḥ.ḥ.) ḥ.ḥ.ḥ. to be encouraged.

(ḥ.ḥ.ḥ.) ḥ.ḥ.ḥ.^4 to be nailed;

(ḥ.ḥ.ḥ.) ḥ.ḥ.ḥ. to be mighty, agitated, strongly moved.

(ḥ.ḥ.ḥ.) ḥ.ḥ.ḥ.^3 to become meek, innocent.

(4) Vide § 113. 4.

(5) Vide § 134 note 1. x 1. Not used in PA^eEL.

6. Used only in PA'EL and EThPA'AL; Waw in the middle.

§ 147. A few ETh PA'AL verbs ending in a strong letter :—

I. Strong verbs:—

- | | |
|---|--|
| (נִנְחָם) נִנְחָם ⁽¹⁾ to be consoled | (נִפְלַם) נִפְלַם to be defiled, polluted. |
| (נִפְּצַם) נִפְּצַם to be scattered; dispersed. | (נִסְּחַם) נִסְּחַם to consult; to take counsel. |
| (נִפְּדַם) נִפְּדַם to be blessed; to visit holy places; to say fare well. | (נִפְּרַם) נִפְּרַם to be raised to life; to be revived; to be resuscitated. |
| (נִפְּלַם) נִפְּלַם to be "brought to naught; to fail; to cease. | (נִפְּקַם) נִפְּקַם to be cleansed, purged. |
| (2) (נִפְּלַם) נִפְּלַם to be indued with a body; to take form; to be formed. | (נִפְּרַם) נִפְּרַם to be celebrated, renowned; to be victorious. |
| (נִפְּלַם) נִפְּלַם ⁽³⁾ to be shaken, disturbed. | (נִפְּסַם) נִפְּסַם ⁽⁴⁾ to be concealed, protected. |
| (נִפְּקַם) נִפְּקַם ⁽⁴⁾ to be justified, attributed, assigned | (נִפְּחַם) נִפְּחַם to be helped; to be to the profit of. |
| (נִפְּלַם) נִפְּלַם to be mixed, mingled. | (נִפְּחַם) נִפְּחַם to be strengthened; to be of good courage. |
| (5) (נִפְּכַם) נִפְּכַם ⁽³⁾ to be prepared, made ready; to prepare oneself; to get ready; to be at or near (with נִפְּכַם) | (נִפְּכַם) נִפְּכַם to be "covered or clothed; to assume. |
| (נִפְּכַם) נִפְּכַם ⁽³⁾ to be finished, consumed; to consume away; to vanish. | (נִפְּכַם) נִפְּכַם to be divided, distributed; to separate oneself; to doubt. |
| | (נִפְּכַם) נִפְּכַם to be perverted, contorted, distorted |

(1) Vide § 70 B. note 1 and § 134 note 2. (2) from נִפְּכַם

body. (3) Vide Nos. § 7. i c; § 17-3.

I C. ၵႁႃႈႁႃႈ I shall be written. ၵႁႃႈႁႃႈ We shall be written.

Infinitive.

Abs. ၵႁႃႈႁႃႈ Cons. ၵႁႃႈႁႃႈ to be written.

PARTICIPLE.

Sing. M. ၵႁႃႈႁႃႈ pl. ၵႁႃႈႁႃႈ } Written (being)
F. ၵႁႃႈႁႃႈ ၵႁႃႈႁႃႈ }

PRESENT TENSE.

Sing.

III M. (ဝႃႈ) ၵႁႃႈႁႃႈ He, it, is (being) written
F. (မႃႈ) ၵႁႃႈႁႃႈ She, it,

II M. ၵႁႃႈႁႃႈ - ၵႁႃႈႁႃႈ You (thou) are (being)
F. ၵႁႃႈႁႃႈ - ၵႁႃႈႁႃႈ written.

I M. ၵႁႃႈႁႃႈ - ၵႁႃႈႁႃႈ I am (being) written.
F. ၵႁႃႈႁႃႈ - ၵႁႃႈႁႃႈ

Pl.

III M. (ဝႃႈ) ၵႁႃႈႁႃႈ They are (being) written
F. (မႃႈ) ၵႁႃႈႁႃႈ

II M. ၵႁႃႈႁႃႈ - ၵႁႃႈႁႃႈ You are (being)
F. ၵႁႃႈႁႃႈ - ၵႁႃႈႁႃႈ written.

I M. ၵႁႃႈႁႃႈ - ၵႁႃႈႁႃႈ We are (being)
F. ၵႁႃႈႁႃႈ - ၵႁႃႈႁႃႈ written.

Participial Noun

m. ၵႁႃႈႁႃႈ - ၵႁႃႈႁႃႈ written; that which
f. ၵႁႃႈႁႃႈ - ၵႁႃႈႁႃႈ should be written.

Noun of Action.

ၵႁႃႈႁႃႈ - ၵႁႃႈႁႃႈ writing; enrolling; enrolment.

iv. Concave .. **مَنْقُوصٌ** - to be melted; to be broken up.

§ 146. The conjugations of Pe weak, 'Ain Geminate and Concave verbs, in ETh HA'AL, do not differ from the conjugation of Strong verbs. Paradigm, therefore, of the conjugation of EThPA'AL Strong verbs only is given below. Learn No. § 145. A. 1, 3 and B. except 4.

Conjugation.

ᐅᐅᐅᐅᐅ - to be written.

Perfect.

Sing.

Pl.

| | | |
|----|----------------------|-------------------|
| M. | He, it, was written. | They were written |
| F. | She, it, ... | (1) written |
| M. | You (thou) | You were written. |
| F. | were written. | |
| C. | I was written. | We were written. |

Imperative.

Sing.



Pl.

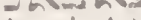

| | | | | | | |
|----|---|--|----------|---------------------------------------|--|----------|
| M. | $\text{ܡܝܢ} \text{ܕܥܠܡ}$ ⁽²⁾ | | Be thou | $\text{ܡܝܢ} : \text{ܡܝܢ} \text{ܕܥܠܡ}$ | | Be ye |
| F. | $\text{ܡܝܢ} \text{ܕܥܠܡ}$ | | written. | $\text{ܡܝܢ} : \text{ܡܝܢ} \text{ܕܥܠܡ}$ | | written. |



Imperfect.


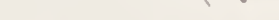
Sing.

Pl.

M.  He, it, will be written.  They will be

F.  She, it,  written.

M.  You (thou) ...  You will

F.  be written 

5. In the Imperfect 3 m. s. and in the Participle m. s. of EThPA'AL verbs * a) terminating in a strong letter the vowels in Pf. 3 m. s. are preserved both in East and West Syriac. Ex.

Pf. 3 m. s. 𐎧𐎶𐎵𐎠𐎹 – was killed; Impf. 3 m. s. 𐎧𐎶𐎵𐎠𐎹𐎶;
Part. m. s. 𐎧𐎶𐎵𐎠𐎹𐎶.

Do. ۱۳۹۲ was celebrated. Do. ۱۳۹۳ - ۱۳۹۴. etc.

b) But in weak endings (A. 2 above) the penultimate receives Zlama (long) ॠ and the final Yōd is changed into Alap. Ex.

Pf. 3. m. s. ܡܚܝܝܬܐ . Impf. 3 m. s. ܡܚܝܝܬܐ . Part. m. s. ܡܚܝܝܬܐ .

6. Just as in ETh P^cEL the Alap of ᱠᱟ disappears when prefixes are added. Ex ᱠᱟᱠᱟᱠᱟ (111-3); ᱠᱟᱠᱟᱠᱟᱠᱟ (114-5). etc.

7. Participial nouns and nouns of action are formed in the same way as from ETh P^cEL verbs. (§ 114–6)

8. Hard and soft aspirates: 1) the first and the 2nd radicals are always hard

2. The third or final radical is always soft.

LESSON XXXI.

ETH PA'AL- **עָלָה** Verbs

Ending in a Strong letter.

- i. Strong verbs- **كُتِبَ** - to be written.
- ii. Pe weak „ **كُذِّبَ** - to be oppressed.
- iii. ‘Ain Geminate. **كُذِّبَ** - to be humiliated.

* Vide § 131. B. 4.

3 m. s. forms the Imperative m. s. (§ 131 B. 3 a). Ex.
 Perf. 3. m. s. ܥܬܝܬܝܬ - It was written; Imper. m. s.
 ܥܬܝܬܝܬ - be thou written.

Note. The later West Syrians preferred to take off the vowel ܝ on the penultimate of ETh PA'AL verbs ending in a strong letter and to substitute it with Mchagyono or not just as in ETh P'EL (§ 114- 2 a). They do so in the Imperative of all forms of Passive verbs ending in a strong letter. Ex.

ETh PA'AL- Pf 3. m. s. ܥܬܝܬܝܬ - was covered; Imper.
 m. s. ܥܬܝܬܝܬ or ܥܬܝܬܝܬ for ܥܬܝܬܝܬ - be thou covered.

ETTAPh'AL - Pf. 3 m. s. ܥܬܝܬܝܬ - was elected or appointed.
 Imper. m. s. ܥܬܝܬܝܬ or ܥܬܝܬܝܬ for ܥܬܝܬܝܬ - be thou elected.

ESTAPh'AL - Pf. 3 m. s. ܥܬܝܬܝܬ - hastened; was terrified.
 Imper. m. s. ܥܬܝܬܝܬ or ܥܬܝܬܝܬ for ܥܬܝܬܝܬ - hasten thou; be thou terrified.

But they always keep the vowel on the penultimate in the Imperative of ܥܬܝܬܝܬ - had mercy; Imper. m. s. ܥܬܝܬܝܬ - have (thou) mercy. In poetry they regularly keep the vowel on the penultimate as the East Syrians do. Ex. ܥܬܝܬܝܬ be thou

strengthened. ܥܬܝܬܝܬ be thou praying. etc.

(Ming. No 214; C. J. D. No 279)

4. In the ETh PA'AL verbs ending in a weak letter the Imperative is formed as in the PA'EL form (§ 131. B. 3 b). Ex.

Perf. 3 m. s. ܥܬܝܬܝܬ - was bewailed. Imper. m. s. ܥܬܝܬܝܬ - be thou bewailed.

showed the mystery (𐤀𐤁𐤓𐤕) of resurrection in dry bones.
 25. Blessed is Thy (m.) manifestation (𐤕𐤓𐤕) by which
 Thou hast delighted Thy flock. 26. Let Thy peace
 (𐤕𐤓𐤕) cleanse them from all wrath and deceit.

ETHPA'AL – 𐤅𐤕𐤓𐤕𐤀𐤕

Passive of PA'EL Verbs.

§ 145. A. Formation.— When the Passive Particle 𐤀𐤕 (§ 111) is added:

1. Zlāma 𐤕𐤓𐤕 after the penultimate of the PA'EL verbs terminating in a strong letter is changed into Pthāha 𐤕𐤓𐤕 † Ex.

PA. 𐤕𐤓𐤕 – ETHPA. 𐤅𐤕𐤓𐤕𐤀𐤕 was written; PA. 𐤕𐤓𐤕
 ETHPA. 𐤅𐤕𐤓𐤕𐤀𐤕 was humiliated. PA. 𐤕𐤓𐤕 – ETHPA. 𐤅𐤕𐤓𐤕𐤀𐤕
 was erected.

2. The PA'EL of Lamad weak verbs does not undergo any change: PA. 𐤕𐤓𐤕 – ETHPA. 𐤅𐤕𐤓𐤕𐤀𐤕 – was bewailed.

3. Besides, a sibilant letter at the beginning of the verb changes place with 𐤀 of 𐤀𐤕. (Vide § 113–4.) Ex.
 PA. 𐤕𐤓𐤕 – ETHPA. 𐤅𐤕𐤓𐤕𐤀𐤕 – was tranquillised. PA. 𐤕𐤓𐤕.
 ETHPA. 𐤅𐤕𐤓𐤕𐤀𐤕 – was calumniated. PA. 𐤕𐤓𐤕. ETHPA. 𐤅𐤕𐤓𐤕𐤀𐤕
 – was sung or chanted. etc.

B. Peculiarities in the conjugation:— 1. The first radical keeps its vowel throughout the conjugation.

2. Change and augment of vowels on the final and the penultimate are just the same as in the corresponding active (PA'EL) forms. (Vide No. § 131–B. 1–7)

3. In verbs ending in a strong letter the Perfect

† Pthaha 𐤕𐤓𐤕 on the penultimate of the PA'EL form (13 A 1) is retained.

Exercise 27 B.

1. He heals all your¹(f. s.) pains. 2. They (m.) prayed to the Lord in their sorrows. 3. My eyes have waited for Thy (m.) salvation and for the word (ܐܕܒܐ) of Thy justice. 4. As a sharp razor thou (m.) hast done deceit. 5. Thou shalt hide them in Thy shade from contention. 6. Thou shalt hide them (m.) under (ܐܬܪ) the protection of Thy face from the disturbance of men. 7. He has shown that the race of the house of Adam would continue (ܡܕܢܐ) in glory. 8. Purge my debts by Thy (m.) grace and forgive me my fault. 9. By Thy (m.) mercy answer our petitions. 10. Thy (m.) Lord hath given thee power to heal the wounded (m. pl.). 11. O, gracious one the afflicted (m. pl.) (ones) are knocking at Thy door; grant (ܐܬܬܝܬܐ) their petitions by Thy mercifulness. 12. My Lord, my child (m.) is laid up (ܐܬܬܝܬܐ) at home and he is paralysed. 13. Honour thy (m.) father and thy mother and he that shall revile (pres.) his father shall surely die (ܐܬܬܝܬܐ 284 III). 14. From Thy (m.) propitiatory (ܐܬܬܝܬܐ) altar let forgiveness descend to Thy servants. 15. He removed to Nazareth (ܐܬܬܝܬܐ) of Galelee (ܐܬܬܝܬܐ). 16. Thy (f.) beloved has removed to wilderness. 17. Several multitudes came after Him and He cured them. 18. Thou (m.) hast offered purification for purification. 19. And because Thou art compassionate I am expecting (for) Thy mercy. 20. But (ܐܬܬܝܬܐ) many spread their clothes on the road (ܐܬܬܝܬܐ). 21. From the legs will begin the course of death of all mortals (m.). 22. My life did approach the lower - regions (ܐܬܬܝܬܐ). 23. I have dislocated from the temporal life (ܐܬܬܝܬܐ) to the eternal life (ܐܬܬܝܬܐ). 24. Hezackiel (ܐܬܬܝܬܐ)

4. ...
5. ...
6. ...
7. ...
8. ...
9. ...
10. ...
11. ...
12. ...
13. ...
14. ...
15. ...
16. ...
17. ...
18. ...
19. ...
20. ...
21. ...
22. ...
23. ...
24. ...
25. ...
26. ...

מְכַלֵּם m. corrupting;
 corruptor.
 מְכַוָּע adj. m. smitten;
 wounded.
 מְסַמֵּךְ foster-father.
 מְשַׁבֵּר m. deceit; guile.
 מְטָח m. border; limit: end;
 uttermost part.
 מְפֹאֶד f. fault; folly.
 מְצִיאוֹת m. protection; refuge;
 a cover.
 מַה לְּךָ אֲנִי? adv how long?
 מִצָּדָק m. bosom.
 מִן הַיָּמִים לְיוֹמָא The world to
 come.
 מִסָּדָה f. sorrow; grief.
 מִסְבָּח m. censor; incense;
 pl. מִסְבָּחוֹת : מִסְבָּחִים f. Region;
 quarters.
 פָּרִישֵׁי m. Pharisee.
 פְּגֻמָּה f. calumny; derision.
 (רָץ) רָצָה m. Running;
 racing; course (of action).
 רָצָה m. beckoning; indication
 Pl. רָצָהוֹת : רָצָה m. Shepherd,
 pastor.
 רָצָה f. banquet.
 רָצָה f. vengeance;
 retaliation.
 רָצָה f. sigh; groaning.

Exercise 27 A.

[illegible]

- (ܐܡܝ) ܐܡܝ¹ to try, tempt, make trial of. (ܕܕܝܢ) ܕܕܝܢ¹ to bring up, rear, breed, enrich, practise usury.
- (ܫܕܝ) ܫܕܝ¹ to expect, wait for, look for. (ܕܕܝܢ) ܕܕܝܢ¹ to reconcile, please; to be pleasing.
- (ܐܠܐ) ܐܠܐ¹ to raise, elevate, exalt. (ܕܕܝܢ) ܕܕܝܢ¹ to loosen, slacken, relax, weaken.
- (ܐܠܐ) ܐܠܐ¹ to return, restore, answer, grant. (ܐܠܐ) ܐܠܐ¹ to deliver, to set free.
- (ܐܠܐ) ܐܠܐ¹ to defile, pollute, tarnish, sully. (ܐܠܐ) ܐܠܐ¹ to remove from one place to another, transfer, dislocate, depart.
- (ܐܠܐ) ܐܠܐ¹ to revile; to blaspheme. (ܐܠܐ) ܐܠܐ¹ to hew smooth, clarify, shave off, purge.
- (ܐܠܐ) ܐܠܐ¹ to pray to (ܐܠܐ) to pray for (ܐܠܐ). (ܐܠܐ) ܐܠܐ¹ to begin, to relax.
- (ܐܠܐ) ܐܠܐ¹ to abide, continue, remain, wait. (ܐܠܐ) ܐܠܐ¹ to narrate, to tell, report, recount.
- (ܐܠܐ) ܐܠܐ¹ to keep possession of, to hold fast, retain.

§ 144. **Syntax**— A wish or desire is expressed by the Imperfect: Ex. ܐܠܐ ܐܠܐ — Let us (or let him) purify our heart. Recapitulate Nos. § 37 I, V; § 52, II; § 54, I, II, IV; § 84 III; § 92, I),

Vocabulary.

- ܐܠܐܐܐܐ devil's hands. ܐܠܐܐܐܐ f. wrath; grudge.
- ܐܠܐܐܐܐ pr. n. Isaac. ܐܠܐܐܐܐ adj. m. external, worldly.

3. The W. Syrians incorrectly write the PA'EL forms of ܐܠܐ to shine, ܐܠܐ to be beautiful, ܐܠܐ to become dirty, as

ܐܠܐ, ܐܠܐ, ܐܠܐ or ܐܠܐ instead of ܐܠܐ, ܐܠܐ, ܐܠܐ
(C. J. D. § 365.)

i. Noun

PARTICIPIAL NOUNS.

| | | |
|----------------|-------------------------|---------------------|
| Agent. m. s. | מְדַלֵּל — מְדַלֵּל | Sad; plaintive, one |
| ii. Noun f. s. | מְדַלֵּלָה — מְדַלֵּלָה | who causes to weep |
| Passive. m. s. | דָּלֵל — דָּלֵל | deeply lamented |
| f. s. | דָּלֵלָה — דָּלֵלָה | one. |

Noun of action.

דָּלֵל (דָּלֵל) דָּלֵל m. purification; purity.

דָּלֵלָה — דָּלֵלָה f. bewailing; weeping.

דָּלֵלָה — (דָּלֵלָה) דָּלֵלָה f. loftiness; elevation; sublimity.

§ 143. A few Lamad weak verbs in the PA'EL form:—

| | |
|--|---|
| בָּרַךְ ¹ to bring; to lead to. | (בָּרַךְ) ² בָּרַךְ ¹ to purge, |
| (בָּרַךְ) בָּרַךְ ¹ to unite, re-concile, ally. | pardon, make atonement |
| רָפָה ¹ to cure. | (רָפָה) רָפָה ¹ to show, manifest. |
| (רָפָה) רָפָה to restore; edify; encourage; exhort. | (רָפָה) רָפָה to cover, veil, obscure. |
| (רָפָה) רָפָה to purify; to offer sacrifices for sins; to prune (vines). | (רָפָה) רָפָה to hide, conceal, excuse a fault. |
| (רָפָה) רָפָה to direct; lead. | (רָפָה) רָפָה ¹ to call, name, give name. |
| (רָפָה) רָפָה to gladden, make glad, felicitate, congratulate. | (רָפָה) רָפָה to cover, hide, protect, clothe. |
| | (רָפָה) רָפָה to wound many or severely. |

1. These are some of the verbs used only in the PA'EL and its passive ETh PA'AL; See No. § 131 B - 4 a & b, 5 N. B. on adding Prefixes to the PA'EL of Pe Alap verbs

2. בָּרַךְ - only Perfect participle בָּרַךְ — בָּרַךְ etc., used in Pe'AL.

Perfect Participle.

| | | | | | |
|----|----|-------|-----|--------|-------------------------|
| S. | M. | ܡܚܝܬܐ | pl. | ܡܚܝܬܐܢ | Wept (being) copiously. |
| | S. | ܡܚܝܬܐ | | ܡܚܝܬܐܢ | |

PRESENT TENSE. i. Active.

Sing.

| | | | | |
|-----|----|-----------------|-----------------------------|------------|
| III | M. | (ܡܚܝܬܐ) ܡܚܝܬܐ | He, it, weeps (is weeping). | Copiously. |
| | F. | (ܡܚܝܬܐ) ܡܚܝܬܐ | She, it, " " | |
| II | M. | ܡܚܝܬܐܢ - ܡܚܝܬܐܢ | You (thou) weep | |
| | F. | ܡܚܝܬܐܢ - ܡܚܝܬܐܢ | (are weeping). | |
| I | M. | ܡܚܝܬܐ - ܡܚܝܬܐ | I weep (am weeping) | |
| | F. | ܡܚܝܬܐ - ܡܚܝܬܐ | | |

Plural.

| | | | | |
|-----|----|-----------------|-------------------------|------------|
| III | M. | (ܡܚܝܬܐ) ܡܚܝܬܐ | They weep (are weeping) | Copiously. |
| | F. | (ܡܚܝܬܐ) ܡܚܝܬܐ | | |
| II | M. | ܡܚܝܬܐܢ - ܡܚܝܬܐܢ | You weep (are weeping), | |
| | F. | ܡܚܝܬܐܢ - ܡܚܝܬܐܢ | | |
| I | M. | ܡܚܝܬܐ - ܡܚܝܬܐ | We weep (are weeping) | |
| | F. | ܡܚܝܬܐ - ܡܚܝܬܐ | | |

ii. Passive.

| | | | |
|-----|-------|-----------------|---------------------------------------|
| III | M. S. | (ܡܚܝܬܐ) ܡܚܝܬܐ | He is being caused to weep copiously. |
| II | M. S. | ܡܚܝܬܐܢ - ܡܚܝܬܐܢ | Thou art |
| I | M. S. | ܡܚܝܬܐ - ܡܚܝܬܐ | I am |

The other genders and numbers are of the same form as the Present active. †

† Also in APh^{EL} and ŠAPh^{EL}.

Conjugation.

بُـخِبَ - to weep copiously; to cause to weep.

Perfect.

| | Sing. | | Pl. |
|-----|-----------------------------------|----------------------------|----------------------|
| III | M. بُخِبَ He, it, wept copiously. | بُخِبُوا : بُخِبْنَ | They wept copiously, |
| | F. بُخِبَتْ She, it. ... | بُخِبْتُمْ : بُخِبْنَ | They ... |
| II | M. أَبُخِبَ You (thou) ... | أَبُخِبُوا : أَبُخِبْنَ | You wept ... |
| | F. أَبُخِبَتْ ... | أَبُخِبْتُمْ : أَبُخِبْنَ | |
| I | C. أَبُخِبْتُ I wept copiously. | أَبُخِبْنَا : أَبُخِبْتُمْ | We wept copiously. |

Imperative.

| | | | |
|------|------------------------|-----------------------------|------------|
| Sig. | M. بُخِبْ weep thou | Pl. أَبُخِبُوا : أَبُخِبْنَ | weep ye |
| | F. أَبُخِبِي copiously | أَبُخِبْتُمْ : أَبُخِبْنَ | copiously. |

Imperfect.

| | Sing. | | Pl. |
|-----|--|----------------------------|---------------------------|
| III | M. يَبُخِبُ He, it, will weep copiously. | يَبُخِبُوا : يَبُخِبْنَ | They will weep copiously. |
| | F. يَبُخِبُ She, it, ... | يَبُخِبْتُمْ : يَبُخِبْنَ | |
| II | M. تَبُخِبُ You (thou) ... | تَبُخِبُوا : تَبُخِبْنَ | You will ... |
| | F. تَبُخِبِي You ... | تَبُخِبْتُمْ : تَبُخِبْنَ | You ... |
| I | C. نَبُخِبُ I shall weep copiously. | نَبُخِبْنَا : نَبُخِبْتُمْ | We shall weep copiously. |

Infinitive.

Abs. مَبُخِبٌ Cons. لَمَبُخِبْ To weep copiously.

Present Participle.

| | | | |
|----|---------------|-----------------|--------------------|
| S. | M. مَبُخِبٌ | Pl. مَبُخِبُونَ | Weeping copiously. |
| | F. مَبُخِبَةٌ | مَبُخِبَاتٌ | |

shadowed them. 10. Thy brother shall speak (pres.) for thee (𐤅𐤁𐤏) to (𐤕𐤁𐤏) Pharao, and thou shalt be for a God (𐤅𐤁𐤏𐤏) to him and he shall be an interpreter^r to thee. 11. The heart of the just (m. pl.) seeks (for) knowldge and the mouth of the wicked (m. pl.) speak^s evil (f. pl.). 12. O! our Redeemer keep this love for us and confirm our thoughts in it. 13. Set dubious minds firmly in peace. 14. Praise to Thy humility, O our Lord: the angels serve Thee in heaven (𐤏𐤕𐤏𐤏𐤏). 15. You (m.) have purified your limbs (𐤏𐤕𐤏𐤏𐤏) with the blood of your necks. 16. The children admirably shouted his praise. 17- At dawn churches are-singing-praise: at dawn monasteries are - shouting - praise. 18. The Just (one) Who crowned (3. m. s.) the martyrs, Thy (His) friends crown me who am innocent (lit my innocence 𐤏𐤕𐤏𐤏𐤏𐤏) with Thy martyrs (𐤏𐤕𐤏𐤏𐤏). (Concave) 19. And the angels celebrate His glory. 20. And the church that celebrates the day of their feast shall rejoice. 21. And the Lord will deride them (𐤏𐤕𐤏𐤏𐤏). 22. I will sing to the name of the most exalted Lord. 23. Reconciliate (thou) priests with kings. 24. The Most exalted - one (𐤏𐤕𐤏𐤏𐤏) exalts all the humble (ones). 25. We have become a reproach to our neighbours and a scorn and derision to them that are round about us.

LESSON XXX.

V. PA'EL of Lamad weak verbs.

§ 142. The PA'EL of Lamad weak verbs includes the PA'EL of Lamad Alap and Lamap Yo'd verbs. For peculiarities in the formation, conjugation etc., learn Nos. § 131 A-5; B 2 b, 3 b, 4 a, 5, 6 b, 7, 8, 9, 10 and § 132.

၁၃။ အောက်ဖော်ပြပါအတိုင်း နေရာချထားရန်
 (၄-၂၀၄) မှတ်တမ်းများကို အောက်ဖော်ပြပါအတိုင်း
 ၁၄။ အောက်ဖော်ပြပါအတိုင်း နေရာချထားရန်
 ၁၅။ အောက်ဖော်ပြပါအတိုင်း နေရာချထားရန်
 (Concave) ၁၆။ အောက်ဖော်ပြပါအတိုင်း နေရာချထားရန်
 ၁၇။ အောက်ဖော်ပြပါအတိုင်း နေရာချထားရန်
 ၁၈။ အောက်ဖော်ပြပါအတိုင်း နေရာချထားရန်
 ၁၉။ အောက်ဖော်ပြပါအတိုင်း နေရာချထားရန်
 ၂၀။ အောက်ဖော်ပြပါအတိုင်း နေရာချထားရန်
 ၂၁။ အောက်ဖော်ပြပါအတိုင်း နေရာချထားရန်
 ၂၂။ အောက်ဖော်ပြပါအတိုင်း နေရာချထားရန်
 ၂၃။ အောက်ဖော်ပြပါအတိုင်း နေရာချထားရန်
 ၂၄။ အောက်ဖော်ပြပါအတိုင်း နေရာချထားရန်
 ၂၅။ အောက်ဖော်ပြပါအတိုင်း နေရာချထားရန်

Exercise 26 B.

(Geminate) 1. As he spoke to (אֲבֹתָיִם) our fathers.
2. With Thy hyssop purify my tongue. 3. Then shall
he speak against (אֲדֹנָיִם) them in his anger. 4. He has
strengthened my arm like a brazen bow. 5. They spoke
lie and deceit. 6 I will open (אֲפִילֶנְתִּי) my propositions
(אֲפִילֶנְתִּי) on the psaltery. 7. And he shall humble
the oppressors. 8. (The Lord) humiliates the spirit of
the princes and He is terrible to (אֲדֹנָיִם) the kings of
the earth. 9. He spread a cloud over them and over-

| | |
|---|---|
| <p> ٢٢٨٥ m. proverb; parable
 ٢٢٨٦ m. profane; unclean
 ٢٢٨٧ m. brass.
 ٢٢٨٨ m. rest.
 ٢٢٨٩ m. victorious,
 triumphant (martyr)
 ٢٢٩٠ f. proud eyes.
 ٢٢٩١ m. exalted; heavenly
 being.
 ٢٢٩٢ m. cot.
 ٢٢٩٣ m. belt; strap;
 frame work.
 ٢٢٩٤ f. parable; allegory
 ٢٢٩٥ m. wavering;
 dubious; divided.
 ٢٢٩٦ f. thirst; thirsti-
 ness. </p> | <p> ٢٢٩٧ m. covenant; statute.
 ٢٢٩٨ m. bow: arrow.
 ٢٢٩٩ to think; to
 meditate.
 ٢٣٠٠ f. Innocence;
 simplicity, childishness.
 ٢٣٠١ m. falsehood; lie.
 ٢٣٠٢ f. sleep.
 ٢٣٠٣ m. neighbour.
 ٢٣٠٤ m. burden; taking.
 ٢٣٠٥ adv. wonderfully,
 admirably.
 ٢٣٠٦ f. sigh; groaning.
 ٢٣٠٧ m. Interpreter.
 ٢٣٠٨ m. gates of
 Paradise. </p> |
|---|---|

Exercise 26 A.

- 1 (Geminate) 2 3 4 5 6 7 8 9 10 11 12

| | |
|---|---|
| (1) (חָבַד) חָבַד to defile,
profane, pollute. | (2) (נָשַׁם) נָשַׁם to
breathe, exhale. |
| (1) (עָזַר) עָזַר to help; to
assist. | (עָמַד) עָמַד to establish, to
erect, confirm, consti-
tute (a bishop). |
| (עָרַךְ) עָרַךְ to cool, re-
fresh, mitigate, assuage. | (עָלָה) עָלָה to exalt, to set
on high. |
| (נָחַל) נָחַל (2) to put to
sleep; to make to slumber. | (נָחַם) (3) נָחַם to make peace,
to reconcile, to calm. |

§ 141. **Syntax**— The preposition **בְּ** is some-
times prefixed to nouns to express an adverbial sense.
Ex. **בְּמִשְׁלָל מְּוֹתָר** He spoke parabolically or by parables
or by proverbs.

[Recapitulate Nos. § 37 I, § 65- 3, § 78 IV. § 81 1 a, § 84 III]

Vocabulary.

| | |
|---|---|
| מְּוֹתָר f. riddle. | [sins.] |
| מְּוֹתָר m. insult; derision. | מְּוֹתָר Expiation of |
| מְּוֹתָר m. Sanctuary;
Holy place. | מְּוֹתָר m. hatred; reproach |
| מְּוֹתָר m. poor; wretched;
miserable. | מְּוֹתָר - מְּוֹתָר cons. unclean;
polluted. |
| מְּוֹתָר to step; to thresh | מְּוֹתָר m. river: stream. |
| מְּוֹתָר to trample,
tread upon. | מְּוֹתָר Feast day. |
| מְּוֹתָר m. guest; best man
attendant of the
bridegroom. | מְּוֹתָר m. precious. |
| מְּוֹתָר m. Expiation. | מְּוֹתָר m. crowning. |
| | מְּוֹתָר m. psaltery. |
| | מְּוֹתָר m. scorn; insult. |
| | מְּוֹתָר m. conversation:
speech; discourse. |

(2) Wāw appears as the middle radical in PA'EL.

3 Perhaps, formed from **מְּוֹתָר** m. peace; tranquillity.

| | | | | | |
|----|----|-------|---------------|-------|----------------|
| II | M. | ܡܕܝܬܐ | You (thou) „ | ܡܕܝܬܐ | You will melt |
| | F. | ܡܕܝܬܐ | | ܡܕܝܬܐ | |
| I | C. | ܡܕܝܬܐ | I shall melt. | ܡܕܝܬܐ | We shall melt. |

Infinitive.

Abs. ܡܕܝܬܐ Cons. ܡܕܝܬܐ To melt.

Present Participle.

| | | | | |
|----------|-------|-----|-------|------------|
| Sing. M. | ܡܕܝܬܐ | pl. | ܡܕܝܬܐ | } Melting- |
| F. | ܡܕܝܬܐ | | ܡܕܝܬܐ | |

Perfect Participle.

| | | | | |
|----------|-------|-----|-------|-------------------|
| Sing. M. | ܡܕܝܬܐ | pl. | ܡܕܝܬܐ | } (Being) melted. |
| F. | ܡܕܝܬܐ | | ܡܕܝܬܐ | |

Present tense (as above § 133: § 137).

i. Noan

PARTICIPIAL NOUNS.

| | | | |
|----------------|-------|-------|-------------------------------|
| Agent. m. s. | ܡܕܝܬܐ | ܡܕܝܬܐ | } Consuming,
melting. etc. |
| ii. Noun l. s. | ܡܕܝܬܐ | ܡܕܝܬܐ | |
| Passive. m. s. | ܡܕܝܬܐ | ܡܕܝܬܐ | } Melted; consumed. |
| f. s. | ܡܕܝܬܐ | ܡܕܝܬܐ | |

Noun of Action.

- m. ܡܕܝܬܐ - ܡܕܝܬܐ pining; wasting away; emaciation^{*}
 f. ܡܕܝܬܐ - ܡܕܝܬܐ pining; melting; wasting away
 f. ܡܕܝܬܐ - ܡܕܝܬܐ melting; state of being melted

§ 140. A few Concave verbs in the PA'EL form:

- (ܡܕܝܬܐ) ܡܕܝܬܐ to dwell; to settle, to make to inhabit;
 to lead the life of a hermit. (ܡܕܝܬܐ) ܡܕܝܬܐ to carry, celebrate, lift up, extol.
 (ܡܕܝܬܐ) ܡܕܝܬܐ to insult, deride, mock (ܡܕܝܬܐ)

(1) Not used in PA'EL.

- (1) (فَصَّ) فَصَّ to babble, (دَخَّ) دَخَّ to fix; to set
 prate; to talk idly; to firmly; to confirm,
 talk nonsense. assert; to assure.
- (فَلَّ) فَلَّ to filter; to
 strain, to free from dress

IV. PA'EL OF CONCAVE VERBS.

§ 139. The PA'EL of Concave verbs is conjugated like the PA'EL of Strong verbs (§ 133). Read Nos. § 131 A-4, B 1, 2 a, 3 a, 4 a, 5, 6 a, 7, 8, 9, 10 & § 132 for peculiarities in the course of conjugation.

CONJUGATION.

(ذَبَّ) ذَبَّ - to melt; to consume; to pine.

PERFECT.

| | Sing. | | Pl. |
|-----|--------------------------|---------------|----------------|
| III | M. ذَبَّ He, it, melted. | ذَبَّوْا | } They melted. |
| | F. ذَبَّتْ She, it, ... | ذَبَّتْنَ (1) | |
| II | M. ذَبَّ } You (thou) | ذَبَبْتُمْ | } You ... |
| | F. ذَبَبْتُمْ } melted. | ذَبَبْتُنَّ | |
| I | C. ذَبَبْتُ I melted. | ذَبَبْنَا | We melted. |

Imperative.

| | Sing. | | Pl. |
|----|------------------|-----------|----------|
| M. | ذَبَّ Melt thou. | ذَبَّوْا | Melt ye. |
| F. | ذَبَّتْ „ „ | ذَبَّتْنَ | „ „ |

Imperfect.

| | Sing. | | Pl. |
|-----|-----------------------------|-----------|----------------|
| III | M. ذَبَّ He, it, will melt. | ذَبُّوْا | They will melt |
| | F. ذَبَّتْ She, it, „ | ذَبَّتْنَ | |

(1) W. S. ذَبَّتْ

| | | |
|----|-----------------------------|-----------------------------|
| F. | أنتَ مُذِلٌّ - أنتَ مُذِلٌّ | أنتَ مُذِلٌّ - أنتَ مُذِلٌّ |
| | You (thou) | You (thou) |
| M. | أنا مُذِلٌّ - أنا مُذِلٌّ | أنا مُذِلٌّ - أنا مُذِلٌّ |
| I | I am humiliating. | I am |
| F. | أنا مُذِلٌّ - أنا مُذِلٌّ | أنا مُذِلٌّ - أنا مُذِلٌّ |
| | I am &c. &c. | I am &c. &c. |

(§ 133)

Participial Nouns.

i. Noun

| | | |
|--------------|-----------------------|-------------------------------|
| Agent. m. s. | مُذِلٌّ - مُذِلٌّ | } humiliating;
humiliator. |
| f. s. | مُذِلَّةٌ - مُذِلَّةٌ | |

ii. Noun

| | | |
|----------------|-----------------------|----------------------|
| Passive. m. s. | مُذَلٌّ - مُذَلٌّ | } humiliated (being) |
| f. s. | مُذَلَّةٌ - مُذَلَّةٌ | |

Nouns of action. m. مُذَلٌّ - مُذَلٌّ m. humility.

f. مُذَلَّةٌ - مُذَلَّةٌ f. humiliation.

f. مُذَلَّةٌ - مُذَلَّةٌ f. humiliation;
state of being humiliated.

§ 138. A few Double 'Ain verbs in the PA'EL form:—

(مذ) مُذِّبٌ to grind; to
powder; to break to
pieces.(مذ) مُذِّبٌ to purify;
cleanse.(مذ) مُذِّبٌ to free, exempt,
manumit.(مذ) ⁽¹⁾ مُذِّبٌ to cover, to
roof, to overshadow, to
shade.⁽¹⁾ (مذ) مُذِّبٌ to shout, to
make joyful noise.(مذ) مُذِّبٌ to crown; to
adorn with garlands.⁽¹⁾ (مذ) مُذِّبٌ to speak,
to say, to recite, to sound(مذ) مُذِّبٌ to humble, to
humiliate, to lay low.⁽²⁾ (مذ) مُذِّبٌ to set firmly,
establish, implant.

(1) Not used in Pe'AL.

(2) Formed from noun.

I C. ܐܚܝܬܝܢܝ I humiliated $\text{ܐܚܝܬܝܢܝܢ} : \text{ܐܚܝܬܝܢܝܢ}$ We humiliated

Imperative.

Sing.

Pl.

M. ܐܚܝܬܝܢܝܢ Humiliate thou. $\text{ܐܚܝܬܝܢܝܢ} : \text{ܐܚܝܬܝܢܝܢ}$ Humiliate ye

F. ܐܚܝܬܝܢܝܢ „ „ $\text{ܐܚܝܬܝܢܝܢ} : \text{ܐܚܝܬܝܢܝܢ}$ „ „

Imperfect.

Sing

Pl.

III M. ܐܚܝܬܝܢܝܢ He, it, will humiliate. ܐܚܝܬܝܢܝܢ They will humiliate.

F. ܐܚܝܬܝܢܝܢ She, it, „ ܐܚܝܬܝܢܝܢ „ „

II M. ܐܚܝܬܝܢܝܢ You (thou) „ ܐܚܝܬܝܢܝܢ } You will
F. ܐܚܝܬܝܢܝܢ „ „ „ ܐܚܝܬܝܢܝܢ } humiliate.

I C. ܐܚܝܬܝܢܝܢ I shall humiliate. ܐܚܝܬܝܢܝܢ We shall ...

Infinitive.

Abs. ܐܚܝܬܝܢܝܢ Cons. ܐܚܝܬܝܢܝܢܝܢ To humiliate.

Present Participle.

Sing. M. ܐܚܝܬܝܢܝܢ pl. ܐܚܝܬܝܢܝܢܝܢ } Humiliating.
F. ܐܚܝܬܝܢܝܢܝܢ ܐܚܝܬܝܢܝܢܝܢ }

Perfect Participle.

Sing. M. ܐܚܝܬܝܢܝܢ pl. ܐܚܝܬܝܢܝܢܝܢ } (Being) humiliated.
F. ܐܚܝܬܝܢܝܢܝܢ ܐܚܝܬܝܢܝܢܝܢ }

Present Tense.

i. Active.

ii. Passive.

III M. $(ܐܚܝܬܝܢܝܢ) \text{ܐܚܝܬܝܢܝܢ}$ He is humili- $(ܐܚܝܬܝܢܝܢ) \text{ܐܚܝܬܝܢܝܢ}$ He is
ating. (being) humiliated.

F. $(ܐܚܝܬܝܢܝܢ) \text{ܐܚܝܬܝܢܝܢ}$ She is ... $(ܐܚܝܬܝܢܝܢ) \text{ܐܚܝܬܝܢܝܢ}$ She

M. $\text{ܐܚܝܬܝܢܝܢ} - \text{ܐܚܝܬܝܢܝܢ}$ $\text{ܐܚܝܬܝܢܝܢ} - \text{ܐܚܝܬܝܢܝܢ}$

I You (thou) are.... You (thou) are ..

thee. 29. And they desired (m.) to corrupt my beauties, but (o) by Thy charity I have overthrown them. 30. Then all the virgins rose and arranged their lamps. 31. He will resuscitate (pres.) thee (f.) from the grave in the paradise 32. And when Thou wilt delight (pres.) us in Thy (heavenly) chamber we will sing (pres.) Thee praise. 33. Bring them to life from the dust that (o) they may be heirs in Thy kingdom.

LESSON XXIX.

III. PA'EL OF 'Ain Geminate Verbs.

§ 137. The 'Ain geminate verbs are conjugated like Strong verbs in the PA'EL form (§ 133). For peculiarities in the course of conjugation learn Nos. § 131. A. 3; B. 1, 2 a, 3 a, 4 a, 5, 6 a, 7, 8, 9, 10 and § 132.

Conjugation.

ܕܠܟܝܬܐ to humiliate.

Perfect.

| | Sing. | | Pl |
|-----|-------------------------------------|----------------------------------|-----------------|
| III | M. ܕܠܟܝܬܐ He, it, humiliated | ܕܠܟܝܬܐܐ : ܕܠܟܝܬܐܐ | They humiliated |
| | F. ܕܠܟܝܬܐ ⁽¹⁾ She, it, „ | ܕܠܟܝܬܐܐ : ܕܠܟܝܬܐܐ ⁽²⁾ | „ „ |
| II | M. ܕܠܟܝܬܐ you (thou) „ | ܕܠܟܝܬܐܐܐ : ܕܠܟܝܬܐܐ | you „ |
| | F. ܕܠܟܝܬܐ „ „ | ܕܠܟܝܬܐܐܐ : ܕܠܟܝܬܐܐ | „ „ |

(1) In such forms as this ie., when the second radical is non-vocalised and the third vocalised, the later Syrians are wont to simplify the pronunciation, not considering the ševa on the second radical, assimilating it to the third if the second (geminate) is not any one of ܕܠܟܝܬܐܐ, subject to difference in aspiration. Ex.

ܕܠܟܝܬܐ - daklath. (2) W. S. ܕܠܟܝܬܐܐ.

Exercise 25 B.

1. Keep my life by Thy cross. 2. He has satiated the hungry (m. pl.) with benefices (acc. $\text{ܐܢܬܐ} \text{ܐܢܬܐ}$ § 96. I). 3. Adorable is God Who sent His beloved. 4. In that glorious light the angels serve Thy divinity. 5. Glory to Thee for Thy ordinances. 6. Blessed art thou (f.) the adorned ship, because the merchant descended and abode in thee. 7. Arrange, Lord, Thy adorers in the choirs and lines of Thy Saints. 8. Hearer of all ($\text{ܕܐܢܬܐ} \text{ܐܢܬܐ}$) and receiver of prayers hear Thou our petition and do mercy on our souls. 9. God is merciful and answers him that calls (upon Him) in sorrow. 10. That creator and organiser of all has been carried (pf.) as a child with offerings. 11. He sent his arrows and dispersed them (m.). 12. Her dress is decorated with pure (lit. good) gold. 13. God (is) my helper, the Lord (is) the supporter of my soul. 14. Thou hast refreshed the poor (m. pl.) by Thy grace, O God. 15. He will gather (pres.) the scattered (ones m.) of Israel. 16. Let us not dispute with a blasphemous man. 17. Because, Thou art (m) the distributor of divine gifts. 18. And Thou didst give peace to the women who announced about Thy glorious resurrection. 19. John mixed the waters of Baptism, but (o) Christ sanctified them, and descended and was baptised in them. 20. Sanctify the sheep of Thy flock and keep all the children of Baptism by Thy holy Baptism. 21. And in tranquillity celebrate (thou m.) her feasts, in peace gather the angry (m. pl.), and in tranquillity join the separated ($\text{ܕܐܢܬܐ} \text{ܐܢܬܐ}$). 22. Thy eye is good, thou shalt get ($\text{ܕܐܢܬܐ} \text{ܐܢܬܐ}$) the hour of repentance. 23. By Thee we shall pierce our enemies. 24. Hossana to the hope of all the ends of the earth, whose coming the prophets have declared. 25. Let him whiten his cloth with vine. 26. The Lord is my helper and I will see my haters. 27. They have pierced my hands and my feet. 28. Honour thy father and thy mother, so that what is good may happen to

15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33.

ḫōmā m. beloved; friend.

ḫmō m; evening; after-noon.

ḫāmāx m. bribe; blood-money.

ḫāḡāx m. beauty.

ḫāḏāx m. ruler; taskmaster

ḫāx adj. m. serene; single; innocent; pure.

āḡāx adv. well.

ḫōāḡāx f. flattery.

ḫōḏāx f. banquet.

ḫāḏāx m. merchant.

ḫāmāḏāx - pl. ḫāmāḏāx f. glory; praise.

ḫāḏāxḡāx - ḫāḏāxḡāx pl. f. wonder

ḫōḡāx f. repentance.

ḫāḡāx m. making; preparation; ordinance.

ḫāḡāx - ḫāḡāx pl. f. service; ministry.

Exercise 25 A.

- 1 ḫāḏāx ḫāḏāx ḫāḏāx 2 ḫāḏāx ḫāḏāx ḫāḏāx
- 3 ḫāḏāx ḫāḏāx ḫāḏāx ḫāḏāx ḫāḏāx 4 ḫāḏāx ḫāḏāx ḫāḏāx
- 5 ḫāḏāx ḫāḏāx ḫāḏāx ḫāḏāx ḫāḏāx 6 ḫāḏāx ḫāḏāx ḫāḏāx ḫāḏāx ḫāḏāx
- 7 ḫāḏāx ḫāḏāx ḫāḏāx ḫāḏāx ḫāḏāx 8 ḫāḏāx ḫāḏāx ḫāḏāx ḫāḏāx ḫāḏāx
- 9 ḫāḏāx ḫāḏāx ḫāḏāx ḫāḏāx ḫāḏāx 10 ḫāḏāx ḫāḏāx ḫāḏāx ḫāḏāx ḫāḏāx
- 11 ḫāḏāx ḫāḏāx ḫāḏāx ḫāḏāx ḫāḏāx 12 ḫāḏāx ḫāḏāx ḫāḏāx ḫāḏāx ḫāḏāx
- 13 ḫāḏāx ḫāḏāx ḫāḏāx ḫāḏāx ḫāḏāx 14 ḫāḏāx ḫāḏāx ḫāḏāx ḫāḏāx ḫāḏāx

Vocabulary.

- (ܦܕܐ) ܦܕܐܢܐ pl. Fathers
(Spiritual); ancestors.
ܦܕܐܢܐ Divinity; Deity;
Godhead.
ܦܕܐܢܐ m. Divine.
ܦܕܐܢܐ m. delightful; gay;
glorious.
ܦܕܐܢܐ m. Sacrifice.
ܦܕܐܢܐ m. commemorated;
remembering.
ܦܕܐܢܐ unbloody; blood-
less.
(ܦܕܐ)ܐܢܐܐ to debate,
dispute.
ܦܕܐܢܐ Impulse (of the
mind)
pl. ܦܕܐܢܐܐ : ܦܕܐܢܐ m. method,
mood, manner
ܦܕܐܢܐ m. The invited;
a guest.
ܦܕܐܢܐ m. restoration,
dedication, renovation.
ܦܕܐܢܐ n. noon; midday.
ܦܕܐܢܐ adv. every hour;
always.
ܦܕܐܢܐ adv. every
moment; always.
ܦܕܐܢܐ m. Chalice.
ܦܕܐܢܐ m. hidden.
ܦܕܐܢܐ to sing, chant.
ܦܕܐܢܐ m. adj. dispersed.
ܦܕܐܢܐ f. Baptism.
- pl. ܦܕܐܢܐ : ܦܕܐܢܐ f. word;
speech; affair; reason.
ܦܕܐܢܐ m. spot; blemish.
ܦܕܐܢܐ m. recipient,
receiver.
ܦܕܐܢܐ m. blasphemer;
blasphemous.
ܦܕܐܢܐ f. providence;
Divine economy;
government.
ܦܕܐܢܐ m. distributor;
one who divides.
ܦܕܐܢܐ m. keeper.
ܦܕܐܢܐ m. supporter.
ܦܕܐܢܐ f. flock; parish,
diocese.
ܦܕܐܢܐ m. Protector.
ܦܕܐܢܐ f. pearl.
ܦܕܐܢܐ m. fashioner;
organiser.
ܦܕܐܢܐ m. resurrection.
ܦܕܐܢܐ f. fire.
ܦܕܐܢܐ m. hope;
expectation.
ܦܕܐܢܐ m. line; rank; array,
a curtain: a hanging.
ܦܕܐܢܐ m. shackle; fetter.
ܦܕܐܢܐ m. custom.
ܦܕܐܢܐ m. comparison, like-
ness, pattern; equality.
ܦܕܐܢܐ m. bond: obstacle.

II. PA'EL of Pe-Alap and Pe-Yōd verbs.

§ 135. The PA'EL of Pe-Alap and Pe-Yōd verbs is conjugated like the PA'EL of Strong verbs. The peculiarities in the course of conjugation of such verbs have been stated above (Nos. § 131 A. 2; B. 4 a b). A few Pe weak PA'EL verbs are given below.

ܥܕܝܬܐ to oppress.

ܥܕܝܬܐ to honour; to treat
with reverence.

x 2 ܥܕܝܬܐ to hand down; to
transmit; to do any-
thing by course; to
celebrate.

ܥܕܝܬܐ to make to abound,
increase.

ܥܕܝܬܐ to parch, dry up,
desiccate.

ܥܕܝܬܐ to help to bring forth.

§ 136. **Syntax.** 1. a) The same preposition governing more than one noun joined by a co-ordinative conjunction in the same sentence may be put only before the first one: it is often repeated before each noun if it be any one of ܥܕܝܬܐ.

b) But it should necessarily be repeated after a disjunctive conjunction. Ex.

a) ܥܕܝܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ - He that proceeds from the Father and the Son. ܥܕܝܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ - Glory be to the Father, and to the Son and to the Holy Ghost.

b) ܥܕܝܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ - Not this (one) but Bar Abbas.

II. The same preposition governing more than one pronoun joined by a conjunction in the same sentence should be repeated before each of them. Ex.

ܥܕܝܬܐ ܕܡܬܐ ܕܡܬܐ - Let him wipe out from you and from us. (Recapitulate § 46. B. note 1. § 52. II: § 63. VI).

| | |
|---|---|
| جَمَعَ to assemble, call together, gather, compile. | فَضَّلَ to give a commission or command; to bequeath |
| مَحَقَّ to wipe out, blot out. | (مَحَقَّ) ^{x 3} أَجَدَّ to decorate, adorn, dress. |
| جَمَعَ to join, compact, fit, adjust. | أَجَدَّ to receive, accept. |
| مَجَّ to mingle, mix. | ^{x 2} أَجَدَّ to sanctify, to keep holy; to consecrate, to celebrate holy rites. |
| ^{x 2} رَفَعَ to raise to life; to resuscitate. | أَجَدَّ to rise early; to do early, to precede. |
| حَفِظَ to keep safe; guard. | أَجَدَّ to offer, bring; to celebrate liturgy. |
| نَدَّى to lull, croon over a child; to chant, praise. | أَجَدَّ to have mercy upon; to be pitiful to |
| هَبَّى to overthrow, destroy, defeat. | ^{x 2} أَرْسَلَ to send, dismiss. |
| أَمَلَّ to fill, satisfy, sate. | أَجَدَّ to cajole, to beguile, to entice. |
| (ت) أَمَلَّ to hope, trust, announce, declare. | أَجَدَّ to grant, bestow, impart a spiritual gift; to confer. |
| أَمَلَّ to terrify, to make to quake. | ^{x 2} أَعَانَ to serve, to minister: |
| أَمَلَّ to shelter, conceal, protect. | أَعَانَ to construct, fashion, restore, arrange. |
| أَجَدَّ to help, favour; to be useful. | أَعَانَ to strengthen, repair, to refresh. |
| أَجَدَّ to divide, distribute. | |
| أَجَدَّ to cut to bits, to hew up. | |

Note 1. أَجَدَّ - to be well or good- changes the middle Alap into Yōd in PA'EL as أَجَدَّ - to prepare; to do good.
^{x 2} أَجَدَّ - to console, ^{x 2} أَجَدَّ - to teach, ^{x 2} أَجَدَّ - to defile - are conjugated like Strong verbs, as, أَجَدَّ : أَجَدَّ : أَجَدَّ etc.

^{x 2} not used in P^{AL}.

^{x 3} formed from nouns.

Participial Noun Agent.

M. מְדַלֵּץ (x¹ מְדַלֵּץ) מְדַלֵּץ - leader, abbot,
ruler, rector.

F. מְדַלֵּצָה (x¹ מְדַלֵּצָה) מְדַלֵּצָה - Abbess;
superioress.

Participial Noun – Passive.

M. מְדַלֵּץ (x¹ מְדַלֵּץ) מְדַלֵּץ }
F. מְדַלֵּצָה (x¹ מְדַלֵּצָה) מְדַלֵּצָה } blessed,

Noun of Action.

מְדַלֵּץ (x¹ מְדַלֵּץ) מְדַלֵּץ - rule; manner of life.

מְדַלֵּצָה (x¹ מְדַלֵּצָה) מְדַלֵּצָה - guidance;
Divine providence.

מְדַלֵּצָה (x¹ מְדַלֵּצָה) מְדַלֵּצָה - structure;
composition.

§ 134. A few Strong verbs in the PA'EL form.

מְדַלֵּץ to scatter; disperse,
distribute.

מְדַלֵּץ to cut, pierce through,
burst through.

מְדַלֵּץ to make cheerful, to
delight at, to sweeten,
to perfume.

(מְדַלֵּץ) מְדַלֵּץ to despise.

מְדַלֵּץ to bless.

x² מְדַלֵּץ to revile,
blaspheme.

x² מְדַלֵּץ to lie, deceive,
cheat.

מְדַלֵּץ to butt, gore, wound.

x² מְדַלֵּץ to walk; to
proceed.

מְדַלֵּץ to adorn, glorify.

מְדַלֵּץ to sell.

x² מְדַלֵּץ to justify.

(מְדַלֵּץ) מְדַלֵּץ x³ to summon, in-
vite, call, appoint time.

מְדַלֵּץ to spoil, corrupt, (re-
cord), to labour to bring
forth.

x² מְדַלֵּץ to renew, restore,
repair.

(מְדַלֵּץ) מְדַלֵּץ to make white,
to whiten.

(מְדַלֵּץ) x³ מְדַלֵּץ to set in

order, arrange; to
organise; to assign.

x 1 These forms of מְדַלֵּץ are not in use.

Perfect Participle. (3)

| | | | | |
|----|------|------|---|-----------------|
| M. | ᵐᵃḥḥ | ᵐᵃḥḥ | { | written (being) |
| F. | ᵐᵃḥḥ | ᵐᵃḥḥ | | |

PRESENT TENSE.

i. Active.

| | Sing. | | Pl. |
|-----|---|------------------|--------------------|
| III | M. (ᵐᵃḥḥ) ᵐᵃḥḥ He, it, is, writing. | (ᵐᵃḥḥ) ᵐᵃḥḥ | { They are writing |
| | F. (ᵐᵃḥḥ) ᵐᵃḥḥ She it, ... | (ᵐᵃḥḥ) ᵐᵃḥḥ | { |
| II | M. ᵐᵃḥḥ ᵐᵃḥḥ - ᵐᵃḥḥ you (thou) are | ᵐᵃḥḥ ᵐᵃḥḥ - ᵐᵃḥḥ | you are writing. |
| | F. ᵐᵃḥḥ ᵐᵃḥḥ - ᵐᵃḥḥ you (thou) ... | ᵐᵃḥḥ ᵐᵃḥḥ - ᵐᵃḥḥ | you are ... |
| I | M. ᵐᵃḥḥ ᵐᵃḥḥ - ᵐᵃḥḥ I am ... | ᵐᵃḥḥ ᵐᵃḥḥ - ᵐᵃḥḥ | We are writing. |
| | F. ᵐᵃḥḥ ᵐᵃḥḥ - ᵐᵃḥḥ I am ... | ᵐᵃḥḥ ᵐᵃḥḥ - ᵐᵃḥḥ | We are ... |

ii. Passive.

| | Sing. | | Pl. |
|-----|---|------------------|---------------------------|
| III | M. (ᵐᵃḥḥ) ᵐᵃḥḥ He it, is (being) written. | (ᵐᵃḥḥ) ᵐᵃḥḥ | They are (being) written. |
| | F. (ᵐᵃḥḥ) ᵐᵃḥḥ She, it, ... | (ᵐᵃḥḥ) ᵐᵃḥḥ | |
| II | M. ᵐᵃḥḥ ᵐᵃḥḥ - ᵐᵃḥḥ you (thou) are. ... | ᵐᵃḥḥ ᵐᵃḥḥ - ᵐᵃḥḥ | you are.. written. |
| | F. ᵐᵃḥḥ ᵐᵃḥḥ - ᵐᵃḥḥ you ... | ᵐᵃḥḥ ᵐᵃḥḥ - ᵐᵃḥḥ | you ... |
| | M. ᵐᵃḥḥ ᵐᵃḥḥ - ᵐᵃḥḥ I am ... | ᵐᵃḥḥ ᵐᵃḥḥ - ᵐᵃḥḥ | We are ... |
| | F. ᵐᵃḥḥ ᵐᵃḥḥ - ᵐᵃḥḥ I am ... | ᵐᵃḥḥ ᵐᵃḥḥ - ᵐᵃḥḥ | We are ... |

Conjugation.

כָּתַב - to write (diligently).

PERFECT.

| | Sing. | | Pl. | |
|-----|--|---------------------|-----|---------------|
| III | M. כָּתַב He, it, wrote ⁽¹⁾ | כָּתְבוּ : כָּתְבוּ | (2) | { They wrote. |
| | F. כָּתְבָה She, | כָּתְבוּ : כָּתְבוּ | | |
| II | M. כָּתַבְתָּ { you (thou) | כָּתְבוּ : כָּתְבוּ | { | you wrote. |
| | F. כָּתְבָתְּ { wrote. | כָּתְבוּ : כָּתְבוּ | | |
| I | C. כָּתַבְתִּי I wrote. | כָּתְבוּ : כָּתְבוּ | | We wrote. |

Imperative.

| | Sing. | | Pl. |
|----|--------------------|---------------------|-----------|
| M. | כָּתֹב Write thou. | כָּתְבוּ : כָּתְבוּ | Write ye. |
| F. | כָּתְבִי " " | כָּתְבוּ : כָּתְבוּ | " " |

Imperfect.

| | Sing. | | Pl. | |
|-----|-------------------------------|---------------------|-----|------------------|
| III | M. כָּתֹב He, it, will write. | כָּתְבוּ : כָּתְבוּ | { | They will write. |
| | F. כָּתְבִי She, it, ... | כָּתְבוּ : כָּתְבוּ | | |
| II | M. כָּתֹבְּ { you (thou) | כָּתְבוּ : כָּתְבוּ | { | you will write. |
| | F. כָּתְבִי { will write. | כָּתְבוּ : כָּתְבוּ | | |
| I | C. כָּתֹבְּ I shall write. | כָּתְבוּ : כָּתְבוּ | | We shall write |

INFINITIVE.

Abs. כָּתֹב - Cons. כָּתֹבְּ to write.

PRESENT PARTICIPLE.

| | Sing. | | Pl. | |
|----|----------|---------------------|-----|----------|
| M. | כָּתֹבְּ | כָּתְבוּ : כָּתְבוּ | { | writing. |
| F. | כָּתְבִי | כָּתְבוּ : כָּתְבוּ | | |

(1) Has, have, written.

(2) W. S. כָּתְבוּ

P^e. **فَتَحَ** - to triumph. PA. **فَتَحَ** - to make to triumph
دَمَدَ - to dwell. PA. **دَمَدَ** - to make to dwell.
مَلَأَ - to fill, replenish. PA. **مَلَأَ** - to complete;
to satisfy.

5 PA'EL may express a sense opposite to that of P^eAL. Ex.

P^e. **شَرَى** - to buy. PA **بَاعَ** to sell.

سَفِهَ - to be foolish. PA. **نَصَحَ** - to advise; to
make to understand.

6. PA'EL may denote a sense different from that
of P^eAL. Ex.

P^e. **سَجَدَ** - to kneel down. PA. **بَارَكَ** - to bless.

دَلَّ - to be long; to continue. PA. **نَحَّضَ** - to
saw, hew; to do carpentry.

وَقَعَ - to fly. PA. **فَرَقَ** - to squander.

7. PA'EL may express the same meaning as that
of P^eAL. Ex.

P^e. **ظَلَمَ** PA **ظَلَمَ** - to oppress.

مَنَّ - ,, **أَخَذَ** - to bribe; to hire.

LESSON XXVIII.

I. PA'EL - **فَعَّلَ** - of Strong Verbs.

§ 133. For peculiarities in the conjugation learn
Nos. § 131 A-1, E-1, 2 a); 3 a), 4 a), 5, 6, a), 7, 8 9
10 & § 132.

cept 𐤀.) Ex. 𐤍𐤕𐤁𐤗𐤌 n^ck^hattev— He will write; 𐤍𐤕𐤁𐤗𐤌 n^cvakke — he will weep. etc.

Exception.— The Imperfect 1. s. prefix 𐤀 does not render the first radical soft, 𐤀𐤕𐤁𐤗𐤌 ēkattev. 𐤀𐤕𐤁𐤗𐤌 ēbakke.

b) ^{x 1} The final letter is always soft.

c) ^{x 1} The penultimate is always hard. (Vide § 6; § 15. 2).

§ 132. Different shades of meaning indicated by the PA'EL form of verbs :—

1. PA'EL renders an intransitive P^cAL verb transitive :—

P^c. 𐤁𐤕𐤁𐤗𐤌 — to rise. PA. 𐤁𐤕𐤁𐤗𐤌 — to raise.

P^c. 𐤁𐤕𐤁𐤗𐤌 — to be silent. PA. 𐤁𐤕𐤁𐤗𐤌 — to quiet; to reduce to silence.

2. PA'EL expresses the meaning of P^cAL with greater energy and intensity. Ex. P^c. 𐤁𐤕𐤁𐤗𐤌 to ask. PA. 𐤁𐤕𐤁𐤗𐤌 — to ask diligently.

P^c. 𐤁𐤕𐤁𐤗𐤌 — to abhor, reject. PA. 𐤁𐤕𐤁𐤗𐤌 — to abhor (completely).

P^c. 𐤁𐤕𐤁𐤗𐤌 — to shine; to be lighted. PA. 𐤁𐤕𐤁𐤗𐤌 — to bring to light; to enlighten.

3. PA'EL expresses a continued, repeated or multiplied sense of the action denoted by P^cAL. Ex.

P^c. 𐤁𐤕𐤁𐤗𐤌 — to kill. PA. 𐤁𐤕𐤁𐤗𐤌 — to kill repeatedly, continuously. etc.

P^c. 𐤁𐤕𐤁𐤗𐤌 — to cleave; to cut through. PA. 𐤁𐤕𐤁𐤗𐤌 — to cut asunder.

P^c. 𐤁𐤕𐤁𐤗𐤌 — to blot out. PA. 𐤁𐤕𐤁𐤗𐤌 — to efface entirely; to obliterate.

4. PA'EL expresses a causative sense of P^cAL. Ex.

Ex. m. s. $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ – (cons. st. $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$) . f. s. $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$.

9. x¹ Noun of Action – 1. a) $\text{M}^{\text{e}}\text{P}^{\text{h}}\text{A}'\text{LA}^{\text{h}}\text{N}^{\text{u}}\text{T}^{\text{h}}\text{A}$ – $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ is formed by adding the termination ḥ^{h} to Noun agent masculine singular (after eliminating the final ḥ^{h}) . Ex. $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ Sanctifying; Sanctifier; $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ Sanctification.

b) x² $\text{M}^{\text{e}}\text{P}^{\text{h}}\text{A}'\text{L}^{\text{u}}\text{T}^{\text{h}}\text{A}$ – $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ is formed by adding ḥ^{h} to Noun passive masculine singular (after eliminating the final ḥ^{h}) . Ex.

$\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ – acceptable; $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ receptivity.

2. x³ $\text{P}^{\text{u}}\text{A}'\text{LA}$ – $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ – is formed by assuming ḥ^{h} after the first radical and ḥ^{h} after final and the penultimate. Ex.

$\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ – to seal; $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ – sealing; the end; conclusion.

3. i) $\text{TAP}^{\text{h}}\text{A}'\text{LA}$ – $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ or ii) $\text{TAP}^{\text{h}}\text{A}'\text{LA}$ – $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ are formed by prefixing ḥ^{h} and vocalising the penultimate with ḥ^{h} or ḥ^{h} and the final with ḥ^{h} (generally formed from the $\text{PA}'\text{EL}$ of Strong and Geminat verbs) Ex.

i) ($\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$) $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ – torment. ($\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$) $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ – roof
ii) ($\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$) $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ change; proxy; vicar. ($\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$) $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ battle.

N. B. – $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ ($\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$) glory, $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ ($\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$) service, $\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$ ($\text{ḥ}^{\text{h}}\text{ḥ}^{\text{h}}$) – wonder, etc., belong to this group. (Vide § 108. note 1. foot note and § 151. B- 9 b)

10. Hard and soft aspirates in the radical letters of $\text{PA}'\text{EL}$ verbs.

a) The first letter becomes soft after a prefix (ex.

x¹ Also in $\text{APh}'\text{EL}$, and $\text{ḥ}^{\text{h}}\text{APh}'\text{EL}$.

x² Also in $\text{APh}'\text{EL}$ and $\text{ḥ}^{\text{h}}\text{APh}'\text{EL}$. x³ Also in $\text{ḥ}^{\text{h}}\text{APh}'\text{EL}$.

i. $\text{פִּתְּחָה} : \text{פִּתְּחָה} \text{ ii. } \text{פִּתְּחָה} : \text{פִּתְּחָה} . \text{ etc.}$

b) ^{x 1} In the PA'EL of Lamad weak verbs: i) The final radical becomes Alap א and the penultimate takes Zla'ma (long אָ § 94. c. ii, D. ii. foot-note) for the Present participle m. s.; ii) the final radical remains Yo'd and the penultimate takes Pthaha אָה for the Perfect participle m. s. Ex.

i. $\text{פִּתְּחָה} : \text{פִּתְּחָה} \text{ etc. ii. } \text{פִּתְּחָה} : \text{פִּתְּחָה} . \text{ etc.}$

^{x 1} **Remark.**— When vocalic terminations are added in the Perfect singular, the Imperfect and Participles the penultimate loses its vowel in PA'EL verbs i) ending in a strong letter ii) and in 3. m. s. Perfect, 2 f. pl. Impf., and feminine s. & pl. Participles in Lamad weak verbs.

In La'mad weak verbs the Imperfect m. pl. termination becomes אָה , 2 f. s. אָה and the Participle m. pl. termination אָה as in the P'AL form (§ 94. c. D.)

7. ^{x 1} Nouns Agent— M^eP^hA'LA'NA — פִּתְּחָה m. s. M^eP^hA'LA'NIT^hA — פִּתְּחָה f. s.— are formed by adding the termination אָה and אָה respectively to the Present participle feminine singular (dropping away the final Alap). Part. f. s. פִּתְּחָה — Noun agent m. s. פִּתְּחָה ; f. s. פִּתְּחָה . Part f. s. פִּתְּחָה — Noun agent m. s. פִּתְּחָה . f. s. פִּתְּחָה . etc.


8. ^{x 1} Noun Passive — a) M^eP^hA'LA — פִּתְּחָה — m. s. is of the same form as the Perfect participle f. s. Ex. P. P. f. s. פִּתְּחָה — Noun passive m. s. פִּתְּחָה — the sanctified.




b) M^eP^hA'ALTA — פִּתְּחָה f. s. is formed by adding the termination אָה to the construct state of the masculine singular (which is of the same form as p.p. m.s.)

^{x 1} Also in APh'EL, ŠAPh'EL and their passives.

Impf. s.) are added without vowel. x 2 E_x. ٤ ٤ ٤ ٤ - he will write, ٤ ٤ ٤ ٤ - she will weep. etc.

The Impf. 1st s. prefix - Alap - in all PA'EL verbs except PeAlap is vocalised with Zla'ma long ִ x² Ex.
 אֶשְׁבֹּחַ - I shall sanctify. אֶכְדָּם - I shall humiliate.
 אֶנְדָּם - I shall weep, etc.

a) In Pe Alap verbs of the PA'EL form Impf. 1.s. prefix Alap is left out: the Perfect 3. m. s. serves as Impf. 1. s. also, as,  he oppressed – or I shall oppress.

b) In the PA'EL of Pe Alap verbs the vowel (÷) on the initial Alap is optionally transferred to the prefix, and very rarely even suppressing the initial Alap. Ex. Impf. 3. m. s.  or  or  - He will oppress.

١٥٠ - immediately preceding a prefix added to such verbs does not admit any vowel (§ 25. IV; § 26. 9.) Ex. جاء or جاء - جاء - جاء etc.

5. x1 In the Infinitive, besides the prefix π or $\pi\Delta$,
the final letter receives \circ ü and the penultimate $\hat{=}$ â. Ex.
 $\circ-\pi\Delta\hat{=}\text{...} \circ-\hat{=}-\pi\Delta$. etc.

Note. In the Infinitive construct of Pe- Alap verbs of the PA'EL form מִיָּמ \rightarrow generally receives the vowel (ִ) of the initial Alap. Ex. מִיָּמֶה to oppress; not מִיָּמֶה nor מִיָּמֶה .

6. x 1 Participles of PA'EL verbs are formed by prefixing Mīm מִ to the stem (Pf. 3. m. s.).

a) x¹ In the PA'EL of verbs ending in a strong letter the penultimate receives i) Zla⁻ma (short ⁻) for the Present participle m. s. (unless the final be any-
one of ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰

x 2. Also in §'APh'EL with a vocalised initial.

1. Pthāha ÷ on the first radical of PA'EL verbs is retained in all their different forms. Ex. Pf. כָּתַבְתָּ - Impf. כָּתַבְתָּ . etc.

2. a) The PA'EL forms of Strong, Pe-Alap, Pe-Yōd, 'Ain geminate and Concave verbs are alike in conjugation. ^{x 1} Addition and change of vowels on the final and on the penultimate letters of these verbs are similar to those of P^c'AL (simple) Strong verbs except in the Infinitive. (Vide § 71. note 1).

^{x 1} b) In the PA'EL of Lamad weak verbs augment and change of vowels on the final and on the penultimate letters are similar to those of P^c'AL (simple) Lamad Yōd verbs (Vide § 94. B. C. D. E., § 97) except in the Imperative m. s. and in the Infinitive.

Note. ^{x 1} The vowel on the penultimate falls away leaving a Ševa (§ 15) after it when the final radical receives a vowel. Ex. (כָּתַבְתָּ) כָּתַבְתָּ Katēvas.

3. a) ^{x 1} The Imperative m. s. is of the same form as Perfect 3. m. s. in the PA'EL of all the verbs ending in a strong letter. Ex.

Strong כָּתַבְתָּ - Pf. 3. m. s.; כָּתַבְתָּ - Imp. m. s. write thou.

Geminate כָּתַבְתָּ - Pf. 3. m. s.; כָּתַבְתָּ - Imp. m. s. humili-ate thou. etc.

b) ^{x 1} The Imperative m. s. of Lamad weak PA'EL verbs is formed by a change of the final כָּ of the Perfect 3. m. s. into כֵּ . Ex. כָּתַבְתָּ - Pf. 3. m. s.; כֵּתַבְתָּ - Imp. m. s. weep thou bitterly. The other terminations are added to the stem in the same way as they are added to the corresponding forms in the P^c'AL. (§ 71, 94, 97.)

4. The Imperative m. s. forms the stem of the Imperfect; in Lamad weak verbs the final כֵּ of Imper. becomes כִּ in Impf. 3. m. s. Prefixes except Alap (1st

^{x 1}. Also in ŠAPH'EL APh'EL and their passives.

to their forms (§ 68. B). PA'EL comes first among the different forms of active Derivative verbs.

A. Formation. 1. PA'EL of Strong verbs is formed by assuming Pthah·a \div on the first radical and Zlam·a \div on the second radical (or Pthah·a retained if the final radical be one of $\text{א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ ק ר ש ת}$) of the simple form (§ 70. ff.) Ex. כָּתַב - PA'EL, כָּתַבְתִּי - wrote, נִשְׁכַּחְתִּי - PA. נִשְׁכַּחְתִּי kissed-much or often, בִּדַּקְתִּי - PA. בִּדַּקְתִּי - carefully examined.

2. PA'EL of Pe-Alap and Pe-Yo'd verbs is formed in the same manner as that of strong verbs: Ex. עָלַץ - PA. עָלַצְתִּי - oppressed. יָבֵשׁ - PA. יָבֵשְׁתִּי - to parch, dry up, desiccate. But this form is very rare for Pe weak verbs.

3. In the PA'EL of 'Ain Geminate verbs the 'Ain or the second radical, assimilated in the simple form-Pe'AL (§ 85), reappears and the first and the second radicals assume proper vowels as in the case of Strong verbs (1. above). Ex. קָח - PA. קָחְתִּי - took by force.

4. In the PA'EL of Concave ('Ain Wa'w) verbs the second radical, assimilated in the simple form-Pe'AL (§ 89. ff.) reappears as Yo'd and the first and the second radicals take proper vowels as in the case of Strong verbs. Ex.

קָמַע - PA. קָמַעְתִּי erected; יָבֵשׁ - PA. יָבֵשְׁתִּי - made dry, barren.

5. In the PA'EL of Lamad weak verbs the first radical takes Pthah·a \div ; the termination ִי of Lamad Alap verbs is changed into ִי ; the termination ִי of Lamad Yo'd verbs is retained. Ex. בָּכַח - PA. בָּכַחְתִּי wept bitterly.

שָׁקַט PA. שָׁקַטְתִּי - to quiet, to calm; to make end to.

B. Peculiarities in the conjugation:—

Exercise 24 B.

1. The mouth of the liars shall be closed. 2. We see thee (m.) always (lit. Thou art seen by us). 3. Thou shalt look (pres.) in his place and he will not be found. 4. They are overthrown* and they cannot stand. 5. And thy servant shall take care of them (m.). 6. I was careful of sins. 7. There is no speech nor words of which the voice is not heard. 8. The poor man will be left to thee and thou shalt be (pres.) a helper to (?) the orphan. 9. Happy is he whose wickedness is forgiven (pf.) to him. 10. Peoples were troubled and the nations trembled. 11. Thy prayer has been heard before God. 12. The truth will not be conquered (pres.) by wickedness. 13. Command (thou) that they take care of the sepulchre. 14. Jew, the (his) master's murderer your (sing.) mouth shall be closed. 15. He that observes (ܐܕܝܢܐ) the commandment takes care of himself (ܐܝܬܐܢܐ), and he that neglects its ways shall be killed. 16. And at the very hour (ܐܝܢ ܐܝܬܐܢܐ) her prayer was heard. 17. He was crucified for our salvation on Golgotha in Jerusalem. 18. He was crucified in Sion on a cross. 19. The wise (f. pl.) entered with him and the foolish (f. pl.) were rejected. 20. Beware ye of false prophets that come to you in the clothes of lambs, for (ܐܝܢ) they are inwardly (ܐܝܢ ܐܝܬܐܢܐ) ravenous wolves.

ܐܝܬܐܢܐ PA'EL of Verbs (§ 68 B. 3.)

§ 131. Simple verbs (P^eEL) and their passive forms (ETh P^eEL) have been dealt with in the previous lessons. The following lessons deal with Derivative verbs—ie., verbs derived from other verbs, nouns or particles. (1) They are classified and named according

(1) The verbs derived from nouns and particles are conjugated like one or the other of the derivative verbs, similar in form.

Exercise 24 A.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21.

- a) $\text{ܐܝܬܝܢ ܕܡܪܝܢܐ ܕܡܪܝܢܐ}$ – They take care of the sepulchre.
 b) $\text{ܠܥܠܡܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ}$ – Beware of false prophets.

Vocabulary.

- pl. ܕܡܪܝܢܐ : ܕܡܪܝܢܐ f. nation; people.
 ܐܝܬܝܢ pr. n. A'sa (a king of Judea)
 ܡܪܝܢܐ m. Poor (man)
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ companions or followers of Ananias.
 ܡܪܝܢܐ ܕܡܪܝܢܐ children of Adam, men.
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ Golgotha; Calvary.
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ true sacrifice.
 ܡܪܝܢܐ m. liar.
 ܕܡܪܝܢܐ : ܕܡܪܝܢܐ m. wolf.
 ܕܡܪܝܢܐ f. song.
 ܕܡܪܝܢܐ m. ravenous; rapacious.
 ܕܡܪܝܢܐ m. white.
 ܕܡܪܝܢܐ f. supper; banquet
 ܕܡܪܝܢܐ he will sieze.
 ܕܡܪܝܢܐ m. burning; burnt sacrifice.
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ m. Holocaust; whole-burnt offering.
 ܕܡܪܝܢܐ m. orphan.
 ܕܡܪܝܢܐ throat; gullet.
 ܕܡܪܝܢܐ f. marriage; nuptial banquet.
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ within; inwardly
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ drink; fit to drink
 ܕܡܪܝܢܐ m. stream; valley; torrent.
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ false prophets.
 ܕܡܪܝܢܐ m. helper.
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ pr. n. Pontius Pilate.
 ܕܡܪܝܢܐ bond; tie.
 ܕܡܪܝܢܐ to be cut off.
 ܕܡܪܝܢܐ f. Sion.
 ܕܡܪܝܢܐ m. one who fasts
 ܕܡܪܝܢܐ to be disquieted, agitated with fear.
 ܕܡܪܝܢܐ m. cross; gibbet, tree
 ܕܡܪܝܢܐ m. truth; justice.
 ܕܡܪܝܢܐ f. corpse; dead body.
 ܕܡܪܝܢܐ part. he is praised
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ f. viscosity; slipperiness.
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ slipperiness of all.
 ܕܡܪܝܢܐ m. fox.

(ḥ.ḥ.) ḥ.ḥ.ḥ. to be adored, worshipped.

(ḥ.ḥ.) ḥ.ḥ.ḥ. to be over thrown, defeated.

(ḥ.ḥ.) ḥ.ḥ.ḥ. to be shut, stopped, silenced.

(ḥ.ḥ.) ḥ.ḥ.ḥ. to be rejected.

(ḥ.ḥ.) ḥ.ḥ.ḥ. to be pleased; to deign.

(ḥ.ḥ.) ḥ.ḥ.ḥ. to be asked; to excuse oneself.

(ḥ.ḥ.) ḥ.ḥ.ḥ. to be forgiven, to be left.

(ḥ.ḥ.) ḥ.ḥ.ḥ. to be crucified.

(ḥ.ḥ.) ḥ.ḥ.ḥ. to be perturbed; troubled.

to be tossed; to be uneasy.

(ḥ.ḥ.) ḥ.ḥ.ḥ. to be shot, cast, thrown.

(ḥ.ḥ.) ḥ.ḥ.ḥ. to be given up, delivered.

(ḥ.ḥ.) ḥ.ḥ.ḥ. to be heard, hearkened. (dep) to be obedient; to obey.

(ḥ.ḥ.) ḥ.ḥ.ḥ. to be poured forth, to overflow.

(ḥ.ḥ.) ḥ.ḥ.ḥ. to be loosed, broken.

(ḥ.ḥ.) ḥ.ḥ.ḥ. to be immoderate, to run riot; to be overjoyed.

Note. 1. (ḥ.ḥ.) ḥ.ḥ.ḥ. "to be hated" has the Perfect as ḥ.ḥ.ḥ. instead of ḥ.ḥ.ḥ. .

2. ḥ.ḥ.ḥ. "to find" and ḥ.ḥ.ḥ. "to drink" leave away the initial ḥ. of the active form in EThP^cEL, as ḥ.ḥ.ḥ. - to be found out; ḥ.ḥ.ḥ. - to be drunk. (Vide § 151 ff. APh^cEL).

§ 130. **Syntax.** ḥ.ḥ.ḥ. takes :- a) the object to be cared for with the preposition ḥ. and

b) the object to be avoided with the preposition ḥ. . Ex.

Participle.

| | | | | |
|----------|--------|--------------|--------|----------------|
| Sing. M. | ܡܥܕܝܢܐ | being adored | ܡܥܕܝܢܐ | being won over |
| F. | ܡܥܕܝܢܐ | " | ܡܥܕܝܢܐ | " |
| Pl. M. | ܡܥܕܝܢܐ | " | ܡܥܕܝܢܐ | " |
| F. | ܡܥܕܝܢܐ | " | ܡܥܕܝܢܐ | " |

Present Tense.

| | | | | |
|----------|---------------|----------|-----------|-----------|
| II. m. s | ܡܥܕܝܢܐ | Thou art | ܡܥܕܝܢܐ | Thou art |
| | or ܡܥܕܝܢܐ | adored. | or ܡܥܕܝܢܐ | won over. |
| | etc. (§ 115). | | etc. etc. | (§ 125.) |

Participial Noun. ܡܥܕܝܢܐ

| | | | |
|-------|-----------|-------|-----------|
| M. S. | ܡܥܕܝܢܐ | M. S. | ܡܥܕܝܢܐ |
| pl. | ܡܥܕܝܢܐ | pl. | ܡܥܕܝܢܐ |
| F. S. | ܡܥܕܝܢܐ | F. S. | ܡܥܕܝܢܐ |
| pl. | ܡܥܕܝܢܐ | pl. | ܡܥܕܝܢܐ |
| | adorable. | | vincible. |
| | do. | | do. |

Noun of Action. ܡܥܕܝܢܐ

| | | | |
|-------|--------------|--------|---------|
| F. s. | ܡܥܕܝܢܐ | ܡܥܕܝܢܐ | vinci- |
| pl. | ܡܥܕܝܢܐ | ܡܥܕܝܢܐ | bility. |
| | adorability. | | |

§ 129. A few sibilant verbs in the EThP^eEL form:

ܡܥܕܝܢܐ : ܡܥܕܝܢܐ (ܡܥܕܝܢܐ) to take care, beware (dep).

(ܡܥܕܝܢܐ) ܡܥܕܝܢܐ to be chanted, sung.

(ܡܥܕܝܢܐ) ܡܥܕܝܢܐ to be raised, erected, hung,
crucified; to stand erect.

(ܡܥܕܝܢܐ) ܡܥܕܝܢܐ to be overcome, conquered, won.

Sing.

IMPERRATIVE.

M. $\text{be thou adored. } \text{Be thou won over.}^{(1)}$

F. " " " " " "

| | | |
|--------|------------------------|--------------------------------|
| pl. M. | Be ye adored. | $\text{Be ye won over.}^{(2)}$ |
| F. | adored. | won over. |

Sing.

IMPERFECT.

III M. $\text{He, it, will be adored.}$ $\text{He, it, will be won over.}$

F. She, it. " " She, it, " "

II M. Thou wilt " Thou wilt " "

F. " " " " " "

I C. $\text{I shall be adored.}$ $\text{I shall be won over.}$

| | | |
|--------|-------------------------------|---------------------------------------|
| pl. M. | $\text{They will be adored.}$ | $\text{They will be won over.}^{(3)}$ |
| III F. | adored. | over. |

II M. You " " You " "

F. You " " " " "

I C. $\text{We shall be adored.}$ $\text{We shall be won over}$

Infinitive.

Abs. to be adored. Abs. to be won over.

Cons. to be adored. Cons to be won rever.

W. S. (1) to be adored. ; (2) to be won over. ; (3) to be won over.

(1) Sometimes the Imperative in s. is found in the same form as pl. 3. m. s. Ex. $\text{Be thou pleased with this oblation.}$

LESSON XXVII.

عَدَّيْ ETh P^{EL} of Sibilant Verbs.

§ 128. Sibilant verbs are those verbs whose first radical or Pe is any one of the sibilant letters—**هـ** **س** **ز**. Except for the peculiarities mentioned above (§ 113. 4) such verbs are conjugated in the ETh P^{EL} form like Strong verbs or Lamad – weak verbs according to the nature of the final radical. For peculiarities in the course of conjugation read also Nos. § 111, § 112. 4, § 113. 4, & § 114.

Conjugation.

Strong.

Lamad weak.

(عَدَّيْ) عَدَّيْ to be adored. (وَدَّيْ) وَدَّيْ to be won over, defeated.

Sing.

PERFECT.

M. عَدَّيْ He, it, was adored.

وَدَّيْ He, it, was won over.

III F. عَدَّيْ She, it, was adored.

وَدَّيْ She, it, was won over.

II M. عَدَّيْ } Thou wert adored.

وَدَّيْ } Thou wert won over.

I C. عَدَّيْ I was adored.

وَدَّيْ I was won over

III M. عَدَّيْ } They were adored.

وَدَّيْ } They were won over

II M. عَدَّيْ } You were adored.

وَدَّيْ } You were won over

I C. عَدَّيْ We were adored.

وَدَّيْ We were won over.

וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ שֵׁם אֱלֹהִים
 וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ שֵׁם אֱלֹהִים
 וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ שֵׁם אֱלֹהִים.

Exercise 23 B.

1. And He commanded and they (m.) were created. 2. I was forgotten as a lost sheep. 3. Blessed are the peace-makers (m.) for they will be called the children (sons) of God. 4. With the elect (m. s.) thou shalt be elected. 5. I trembled and I was afflicted exceedingly (פַּחַד). 6. My shin-bones are filled (p.f.) with fear. 7. My sores are putrified (p.f.) and corrupted (p.f.). 8. As he that sits in sorrow I was afflicted. 9. They will shoot (m.) at him on-a-sudden and they will not be seen. 10. And according to the multitude of Thy mercy look (רַחֵם) upon me. 11. Let them be blotted out (m.) of Thy book of life. 12. Let my mouth be filled with Thy praise. 13. Sitting upon the Cherubim be Thou made manifest. 14. Look (רַחֵם) O God of hosts (יְיָ אֱלֹהֵינוּ). 15. I was prevented that I might not (Impf.) go forth. 16. The people that will be created (pres.) will praise the Lord. 17. They quarrelled on waters in the Red-Sea. 18. The fountains of waters appeared and the foundations of the earth (אֲדָמָה) were discerned (נִשְׁתַּחֲוּהוּ). 19. I give assent to the Holy Scriptures. 20. They (m.) always blot out their sins so that their names may not be blotted out from the book of life. 21. Moses tended the sheep of Jethro, his father-in-law, and from the sheep he was chosen to rule (over) his people.

ܕܡܝܢ m. They are tall. ܕܡܝܢ m. wonder. (ܕܡܝܢ)

ܕܡܝܢ : ܕܡܝܢ to shoot; throw. ܕܡܝܢ m. frost, dew.

Exercise 23 A

- [illegible]

leaving away the Demonstrative Pronoun הַזֶּה and the noun to which it refers. Ex.

הָיָא בְּהוּיָא (e. $\text{הָיָא בְּהוּיָא הַזֶּה}$ or $\text{הָיָא בְּהוּיָא הַהוּא}$) — Because he came; by the fact that he came; from the time when he came; Since he came

V. The Perfect tense is used in the sense of the Present tense when a state or condition is implied. Ex.

$\text{הָיוּ אֵלַי שָׂרָאִים}$ my sores are corrupted.

Vocabulary.

| | |
|---|---|
| הָאֵלֶּה m. Threshing floor; granary. | הָיָא He (it) makes bitter. |
| הָאֵלֶּה m. The quince; quince tree. | הָיָא He thinks. |
| הָאֵלֶּה to be lame; to halt; to impede. | הָאֵלֶּה m. strange. |
| הָאֵלֶּה then. | הָאֵלֶּה m. book. |
| הָאֵלֶּה f. fear; trembling. | הָאֵלֶּה m. sense; meaning; understanding. |
| הָאֵלֶּה f. sore; wound. | הָאֵלֶּה f. pl. crimes; wicked action. |
| הָאֵלֶּה m. mighty; powerful. | הָאֵלֶּה m. pl. peace-maker. |
| הָאֵלֶּה to be dumb. | הָאֵלֶּה m. sheep. |
| הָאֵלֶּה m. taste; understanding. | הָאֵלֶּה m. vale; depth. |
| הָאֵלֶּה The Red-Sea. | הָאֵלֶּה m. wheat. |
| הָאֵלֶּה pr. m. Jethro. | הָאֵלֶּה f. Service — tree of berries. |
| הָאֵלֶּה all creatures. | הָאֵלֶּה m. deep. |
| הָאֵלֶּה m. Cherub. | הָאֵלֶּה m. ankle; wrist, ankle-bone, shin-bone. |
| הָאֵלֶּה His master's money. | $\text{הָאֵלֶּה} : \text{הָאֵלֶּה}$ m. to cast, to throw. |
| הָאֵלֶּה not at all. | $\text{הָאֵלֶּה} : \text{הָאֵלֶּה}$ to feed; to graze, to rule. |
| הָאֵלֶּה m. fountain. | |

(22) ۱۰۰۰۰۰ to be consumed, faded.

to be built.

تَحْقِيقٌ to be inquired into
(reflex)– to inquire, to
examine.

to be elected,
chosen.

~~to~~ to be uncovered,
revealed, to be manifested;
to lay open.

to be afflicted.

تَبَعٌ (refl.) ⁽¹⁾ to follow,
give way to, agree, assent

to be seen; to appear.

quarrel, contend.

442 to be blotted out
forgotten

يجب أن تكون ممنوعة من قبل
to be prevented,
prohibited

to be filled (with

to be counted,
reckoned

木に 木に to pine, decay.

melt or consume away
to be corrupted.

۱۹۵۲ (reflex) to turn back
or towards, to return,
be converted.

to be blotted o
erascd.

to be broken.

قَالَ to be called, to
read.

Note. **يُؤَدِّ** (reflexive) forms its Imperative m. s. w. or without the final radical **Yoḍ**; but never with the addition of an extra **Yoḍ** as in other verbs. Ex. m. s. **اُدِّ** or **اُدِّ**

W.S. ^٧ايفل or ^٧افل.

1947 is used to address both God and man and other creature

but אלהים is used only to address God. אלהינו is used to refer to God.

And turn towards the East (I King, 17. 3. man)

ሐይለኛ ሕዝብ ጸሐፊያ ጸሐፊያ ለኛ ሐይለኛ - O Lord, my God,
have regard to the prayer of Thy servant. (Job. 3. 3. God).

ⲙⲁⲛⲓ ⲛⲁⲛⲓ ⲛⲁⲛⲓ - ⲉⲁⲛⲓ - Turn towards me (Lord) and have
mercy on me. (Ps. 25. 16.)

| | | | | | | | |
|----|----|--------|---|--------------|--------|---|-------------|
| I | M. | ٲٲٲٲٲٲ | { | Thou wilt be | ٲٲٲٲٲٲ | { | You will be |
| | F. | ٲٲٲٲٲٲ | | bewailed. | ٲٲٲٲٲٲ | | bewailed. |
| C. | | ٲٲٲٲٲٲ | { | I shall be | ٲٲٲٲٲٲ | { | We shall be |
| | | | | bewailed. | | | bewailed. |

Infinitive.

| | | | | |
|------|--------|-------|--------|-----------------|
| Abs. | ٲٲٲٲٲٲ | Cons. | ٲٲٲٲٲٲ | to be bewailed. |
|------|--------|-------|--------|-----------------|

Participle.

| | | | | | | | |
|-------|----|--------|---|-----|--------|---|-----------------|
| Sing. | M. | ٲٲٲٲٲٲ | { | Pl. | ٲٲٲٲٲٲ | { | Being bewailed. |
| | F. | ٲٲٲٲٲٲ | | | ٲٲٲٲٲٲ | | |

Present tense.

| | | | | |
|-----|-------|--------------------|-----------------------------------|--|
| III | Sing. | | Pl. | |
| | M. | (ٲٲ) ٲٲٲٲٲٲ | He, it, is (be-
ing) bewailed. | (ٲٲ) ٲٲٲٲٲٲ
They are (being) bewailed |
| II | F. | (ٲٲ) ٲٲٲٲٲٲ | She, it, is ... | (ٲٲ) ٲٲٲٲٲٲ
They are ... |
| | M. | ٲٲ ٲٲٲٲٲٲ - ٲٲٲٲٲٲ | Thou art ... | ٲٲ ٲٲٲٲٲٲ - ٲٲٲٲٲٲ
You are ... |
| I | F. | ٲٲ ٲٲٲٲٲٲ - ٲٲٲٲٲٲ | Thou art ... | ٲٲ ٲٲٲٲٲٲ - ٲٲٲٲٲٲ
You are ... |
| | M. | ٲٲ ٲٲٲٲٲٲ - ٲٲٲٲٲٲ | I am (being) bewailed. | ٲٲ ٲٲٲٲٲٲ - ٲٲٲٲٲٲ
We are ... |
| | F. | ٲٲ ٲٲٲٲٲٲ - ٲٲٲٲٲٲ | | ٲٲ ٲٲٲٲٲٲ - ٲٲٲٲٲٲ |

PARTICIPIAL NOUN.

| | | | | | | |
|--------|-------|--------|-----|--------|---|-------------|
| ٲٲٲٲٲٲ | m s. | ٲٲٲٲٲٲ | pl. | ٲٲٲٲٲٲ | { | lamentable. |
| ٲٲٲٲٲٲ | f. s. | ٲٲٲٲٲٲ | pl. | ٲٲٲٲٲٲ | | |

NOUN OF ACTION.

| | | | | | |
|--------|-------|--------|-----|--------|---------------------|
| ٲٲٲٲٲٲ | f. s. | ٲٲٲٲٲٲ | pl. | ٲٲٲٲٲٲ | lamenta-
bility. |
|--------|-------|--------|-----|--------|---------------------|

§ 126. A few Lamad Alap verbs in the EThP^oEL form:

LESSON XXVI.

לַחֲבֹלֶה EThP^cEL of Lamad Weak Verbs

§ 125. Lamad Yo'd verbs, being intransitive, have no passive (§ 111). This lesson, therefore, concerned only with the passive or EThP^cEL of Lamad Alap verbs. For peculiarities in the conjugation see Nos. § 111, § 112-4, & § 114.

Conjugation.

(לַחֲבֹלֶה) לַחֲבֹלֶה – to be bewailed; to be lamented for

Perfect.

| | | | | | |
|-----|----|-----------|-------------------------------------|-----------------------|---------------------|
| III | M. | לַחֲבֹלֶה | He, it, was (or has been) bewailed. | לַחֲבֹלֶה : לַחֲבֹלֶה | They were bewailed. |
| | F. | לַחֲבֹלֶה | She, it, was bewailed. | לַחֲבֹלֶה : לַחֲבֹלֶה | |
| II | M. | לַחֲבֹלֶה | Thou wert bewailed. | לַחֲבֹלֶה | You wert bewailed. |
| | F. | לַחֲבֹלֶה | | לַחֲבֹלֶה | |
| I | C. | לַחֲבֹלֶה | I was bewailed. | לַחֲבֹלֶה : לַחֲבֹלֶה | we were bewailed. |

Imperative.

| | Sing. | | Pl. |
|----|--------------------------|-------------------|--------------------------------------|
| M. | לַחֲבֹלֶה ⁽¹⁾ | Be thou bewailed. | לַחֲבֹלֶה : לַחֲבֹלֶה ⁽²⁾ |
| F. | לַחֲבֹלֶה | | לַחֲבֹלֶה : לַחֲבֹלֶה |

IMPERFECT.

| | Sing. | | Pl. |
|-----|-------|-----------|------------------------|
| III | M. | לַחֲבֹלֶה | They will be bewailed. |
| | F. | לַחֲבֹלֶה | |

() W. S. לַחֲבֹלֶה. (2) W. S. also לַחֲבֹלֶה (3) לַחֲבֹלֶה

0. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Exercise 22 B.

1. Where is the king of the Jews, that was born.
 . Their (m.) store-houses are full and flow out from
 one to another (בֵּית לְבֵית). 3. Thy (m.) foot-steps are
 not known (pf.). 4. Let the revenging of the blood of
 Thy servants, which hath been shed, be known among
 the nations before our eyes. 5. Where will Christ be
 born (pres.)? 6. Ask (m. pl.) and it (m.) shall be given
 to you, seek and you shall find, knock and it (m.) shall
 be opened to you. 7. All the blood of the just (m. pl.)
 that has been shed upon earth shall come upon you (m.
 pl.). 8. The thief fears and runs that he may not be
 caught. 9. Thy wonder shall be known in the dark-
 ness. 10. Jesus was born in Bethlehem of Juda in the
 days of king Herod (הֵרֹדִים). 11. Humility brings
 forth many goods, and integrity is born of it. 12. He
 was born perceivably of the virgin without copulation.
 13. That he might be eaten by beasts he was thrown
 (בְּרֵשֶׁת) into (בְּ) the theatre. 14. Thou (m.), whole
 of thee, wert born in sins. 15. Holy things (קֳדָשִׁים)
 are given to the holy (m. pl.) and (to) the pure (m. pl.).
 16. They (f.) entered into the marriage feast and the
 door was closed. 17. Christ, our king, was born in
 a cave in Bethlehem.

שׂוֹל pr. n. Saul.

שׁוֹלָה power; rule.

שׂמׁוּעַ pr. n. Samuel.

(שׁוֹלָה) שׁוֹלָה m. Inner-
room; store-house

שׁוֹהַ f. Show; theatre.

שׁוֹהַ שׁוֹהַ the gate of
the kingdom.

שׁוֹמֵר f. meekness; in-
tegrity; Innocence;
perfectness.

Exercise 22 A.

- 1 שׁוֹהַ שׁוֹהַ שׁוֹהַ שׁוֹהַ 2 שׁוֹהַ שׁוֹהַ שׁוֹהַ שׁוֹהַ
- 3 שׁוֹהַ שׁוֹהַ שׁוֹהַ שׁוֹהַ 4 שׁוֹהַ שׁוֹהַ שׁוֹהַ שׁוֹהַ
- 5 שׁוֹהַ שׁוֹהַ שׁוֹהַ שׁוֹהַ 6 שׁוֹהַ שׁוֹהַ שׁוֹהַ שׁוֹהַ
- 7 שׁוֹהַ שׁוֹהַ שׁוֹהַ שׁוֹהַ 8 שׁוֹהַ שׁוֹהַ שׁוֹהַ שׁוֹהַ
- 9 שׁוֹהַ שׁוֹהַ שׁוֹהַ שׁוֹהַ 10 שׁוֹהַ שׁוֹהַ שׁוֹהַ שׁוֹהַ
- 11 שׁוֹהַ שׁוֹהַ שׁוֹהַ שׁוֹהַ 12 שׁוֹהַ שׁוֹהַ שׁוֹהַ שׁוֹהַ
- 13 שׁוֹהַ שׁוֹהַ שׁוֹהַ שׁוֹהַ 14 שׁוֹהַ שׁוֹהַ שׁוֹהַ שׁוֹהַ
- 15 שׁוֹהַ שׁוֹהַ שׁוֹהַ שׁוֹהַ 16 שׁוֹהַ שׁוֹהַ שׁוֹהַ שׁוֹהַ
- 17 שׁוֹהַ שׁוֹהַ שׁוֹהַ שׁוֹהַ 18 שׁוֹהַ שׁוֹהַ שׁוֹהַ שׁוֹהַ
- 19 שׁוֹהַ שׁוֹהַ שׁוֹהַ שׁוֹהַ

(ܡܠܕ) ܡܠܕ to be born, brought forth.

(ܡܕܐ) ܡܕܐ - to be made heir; to be made to inherit.

(ܡܕܐ) ܡܕܐ - to be given, delivered, granted. (§ 85.4)

§ 124. **Syntax.** The Relative ܐ is put after the adjuncts of the noun to which it is related. Ex.

ܕܡܕܐ ܕܡܕܐ ܕܡܕܐ. The blood of the just (men) that was shed on the earth. Recapitulate Nos. § 66 IV, V; § 119.

Vocabulary.

ܡܠܕܐ m. key.

ܡܠܕܐ m. holders of keys.

ܡܠܕܐ m. ܡܠܕܐ adj. last.

ܡܠܕܐ subst. the last stage

ܡܠܕܐ to be conceived.

ܡܠܕܐ pr. n. Baradaeus

ܡܠܕܐ m. progeny of anger or wrath

ܡܠܕܐ Marriage feast

ܡܠܕܐ m. pit; ditch; trench.

ܡܠܕܐ m. thief.

ܡܠܕܐ adv. openly; outwardly.

ܡܠܕܐ days of Herod.

ܡܠܕܐ m. marriage; coition; copulation.

ܡܠܕܐ pl. ܡܠܕܐ f. beast.

ܡܠܕܐ m. they devised.

ܡܠܕܐ m. snare.

ܡܠܕܐ m. hidden.

ܡܠܕܐ (ܡܠܕܐ) prep. before; in the sight of

ܡܠܕܐ m. faithful, Christian.

ܡܠܕܐ f. city; town.

ܡܠܕܐ f. she brings forth.

ܡܠܕܐ m. multitude.

ܡܠܕܐ the work of his hands.

ܡܠܕܐ pl. ܡܠܕܐ f. foot-step.

ܡܠܕܐ m. half.

ܡܠܕܐ m. death; departure

ܡܠܕܐ m. He who (or that which) enters.

ܡܠܕܐ m. He that lives luxuriously;

he that enjoys to the full.

ܡܠܕܐ m. Holy things.

INFINITIVE.

Abs. ܐܕܝܢܐ Cons. ܕܝܢܐ to be known

PRESENT PARTICIPLE.

Sing.

Pl.

M. ܕܝܢܐ Being known. ܕܝܢܐܝܗܘܢ Being known

F. ܕܝܢܐ „ „ ܕܝܢܐܝܗܘܢ „ „

Sing.

Present Tense.

Pl.

III M. (ܐܝܢܐ) ܕܝܢܐ He, it, (ܕܝܢܐܝܗܘܢ) ܕܝܢܐܝܗܘܢ
is (being) knowh. [They are (being) knowh]

F. (ܐܝܢܐ) ܕܝܢܐ She, it, ... (ܕܝܢܐܝܗܘܢ) ܕܝܢܐܝܗܘܢ they ..

II M. ܐܝܢܐ ܕܝܢܐ : ܕܝܢܐܝܗܘܢ - ܕܝܢܐܝܗܘܢ : ܕܝܢܐܝܗܘܢ
Thou art You are

F. ܐܝܢܐ ܕܝܢܐ : ܕܝܢܐܝܗܘܢ - ܕܝܢܐܝܗܘܢ : ܕܝܢܐܝܗܘܢ
Thou art You are

I M. ܐܝܢܐ ܕܝܢܐ : ܕܝܢܐܝܗܘܢ - ܕܝܢܐܝܗܘܢ : ܕܝܢܐܝܗܘܢ
I am (being) known. We are

F. ܐܝܢܐ ܕܝܢܐ : ܕܝܢܐܝܗܘܢ - ܕܝܢܐܝܗܘܢ : ܕܝܢܐܝܗܘܢ
I am We are

Participial Noun.

ܕܝܢܐܝܗܘܢ m. s. ܕܝܢܐܝܗܘܢ pl. ܕܝܢܐܝܗܘܢ } conceivably
 ܕܝܢܐܝܗܘܢ f. s. ܕܝܢܐܝܗܘܢ pl. ܕܝܢܐܝܗܘܢ } by mind.

Noun of Action.

ܕܝܢܐܝܗܘܢ f. s. ܕܝܢܐܝܗܘܢ pl. ܕܝܢܐܝܗܘܢ - Cognition
notification; conventional usage of words

N. B.- The Imperative of Pe- Yo'd verbs in the
ETh P^cEL form is not generally in use.

§ 123. A few Pe - Yo'd verbs in the ETh P^cEL
form :—

(ܕܝܢܐ) ܕܝܢܐ - to be known recognised, ascertained
to become known, famous; to flourish

II. ETh P^cEL of Pe-Yo'd verbs.

§ 122. Read Nos. § 111, § 112. 2, and § 114 for peculiarities in the Conjugation of Pe-Yo'd verbs in the ETh P^cEL form.

Conjugation.

ܐܕܝܢܐ - to be known; to be famous.

Perfect.

| | Sing. | | Pl. |
|--------|--------------------------|-----------------|--------------------|
| III M. | ܐܕܝܢܐ He, it, was known. | ܐܕܝܢܐ : ܐܕܝܢܐ | } They were known. |
| F. | ܐܕܝܢܐ She, it. ... | ܐܕܝܢܐ : ܐܕܝܢܐ * | |
| II M. | ܐܕܝܢܐ Thou wert | ܐܕܝܢܐ You | } " " |
| F. | ܐܕܝܢܐ known. | ܐܕܝܢܐ " " | |
| I C. | ܐܕܝܢܐ I was known. | ܐܕܝܢܐ : ܐܕܝܢܐ | We were known |

Imperative.

| | Sing. | | Pl. |
|----|----------------------|---------------|----------------|
| M. | ܐܕܝܢܐ Be thou known. | ܐܕܝܢܐ : ܐܕܝܢܐ | } Be ye known. |
| F. | ܐܕܝܢܐ " " " | ܐܕܝܢܐ : ܐܕܝܢܐ | |

Imprfeect.

| | Sing. | | Pl. |
|--------|-----------------------------|-------|-----------------------|
| III M. | ܐܕܝܢܐ He, it, will be known | ܐܕܝܢܐ | } They will be known. |
| F. | ܐܕܝܢܐ She, it, " " | ܐܕܝܢܐ | |
| II M. | ܐܕܝܢܐ Thou wilt be known | ܐܕܝܢܐ | } You will be known. |
| F. | ܐܕܝܢܐ | ܐܕܝܢܐ | |
| I C. | ܐܕܝܢܐ I will be known. | ܐܕܝܢܐ | We shall be known. |

* W. S. also- ܐܕܝܢܐ.

| | | | | |
|----|-----------------------|------------|-----------------------|-----------------------|
| M. | أَنَا أَكُلُ - أَكُلُ | I am being | أَنَا أَكُلُ - أَكُلُ | We are (being) eaten. |
| F. | أَنَا أَكُلُ - أَكُلُ | I am ... | أَنَا أَكُلُ - أَكُلُ | We are ... |

Participials Nouns.

م. س. ذَلَالَةٌ pl. ذَلَالَةٌ } Edible; cat-
 ف. س. ذَلَالَةٌ pl. ذَلَالَةٌ } able: fit for
 ذَلَالَةٌ } food.

Noun of Action.

فَكْلَ f. s. فَكْلَ pl. فَكْلَ - eating:
eatability.

§ 121. A few Pc-Alap verbs in the ETh Pe'EL form :-

- (تَجِدُ) تَجِدُ - to be hired; to hire oneself (ت).
 (يَحْزَنُ) يَحْزَنُ - to mourn, bewail (reflexive)
 (يُضَلُّ) يُضَلُّ - to be afflicted, oppressed.
 (يُجْمَعُ) يُجْمَعُ - to be gathered, piled up.
 (يُثَبِّتُ) يُثَبِّتُ - to be constant, steadfast.
 (يُحْبَذُ) يُحْبَذُ - to be bound, fastened; tied up.
 (يُخْبَرُ) يُخْبَرُ - to be told, said.
 (يُسْفَكُ) يُسْفَكُ - to be shed, poured out.

N. B.— A few Pe- Alap verbs form thier ETh P^oEL irregularly :—

- 1 $\text{ḥ} \ddot{\text{z}} \text{z}$ - to hold - Ethp^c. $\text{ḥ} \ddot{\text{z}} \text{z} \text{z}$ - to be held.
 2 $\text{ḥ} \ddot{\text{z}} \text{z}$ - to groan. $\text{ḥ} \ddot{\text{z}} \text{z} \text{z}$ - to groan (reflex.).
 3 $\text{ḥ} \ddot{\text{z}} \text{z}$ - to bind, tie. (rarely) $\text{ḥ} \ddot{\text{z}} \text{z} \text{z}$ - to be bound,
 tied, fastened.

IMPERRATIVE.

Sing.

Pl.

M. يَا جُلْد Be thou eaten. $\text{يَا جُلْدُوه} :$ Be ye eaten.F. يَا جُلْد " " " $\text{يَا جُلْدُوه} :$ " " "

IMPERFECT.

Sing.

Pl.

M. يَا جُلْد ⁽³⁾ He, it, will be eaten. يَا جُلْدُوه } They will beF. يَا جُلْد She, it, " " يَا جُلْدُوه } eaten.M. يَا جُلْد } Thou will be eaten. يَا جُلْدُوه } You will be eaten.F. يَا جُلْد }C. يَا جُلْد I shall be eaten. يَا جُلْد We shall be eaten.

Infinitive.

Abs. يَا جُلْدُوه ⁽⁴⁾ Cons. يَا جُلْدُوه to be eaten.

Sing.

Participle.

Pl.

M. يَا جُلْد ⁽⁵⁾ يَا جُلْدُوه } Being eaten.F. يَا جُلْد يَا جُلْدُوه }

Present Tense.

Sing.

Pl.

M. (هـ) يَا جُلْد He, it, is (being) (هـ) يَا جُلْدُوه They are (being) eaten.F. (هـ) يَا جُلْد She, it, is (being) eaten. (هـ) يَا جُلْدُوه They ...M. $\text{يَا جُلْد} - \text{يَا جُلْدُوه}$ Thou art being eaten. $\text{يَا جُلْد} - \text{يَا جُلْدُوه}$ You are (being) eaten.F. $\text{يَا جُلْد} - \text{يَا جُلْدُوه}$ Thou ... You are ...(3) يَا جُلْد .(4) يَا جُلْدُوه .(5) يَا جُلْد .

33. Let this (m.) be abominable in our eyes. 34. The joints were joined to (ג) the nerves and the blood grew hot in the arteries.

LESSON XXV.

גִּיגִּיגִּיגִּי - ETh P^cEL OF גִּי Pe-ALAP

and גִּי Pe-YOD VERBS.

I. ETh P^cEL of Pe Alap Verbs.

§ 120. For peculiarities in the Conjugation of Pe Alap ETh P^cEL verbs recapitulate Nos. § 111, § 112. 2, and § 114.

Conjugation.

גִּיגִּיגִּיגִּי - to be eaten.

PERFECT.

| | Sing | | Pl. | |
|-----|------------------------------------|--------------------|-------------------------|------------------|
| III | M. גִּיגִּיגִּיגִּי ⁽¹⁾ | He, it, was eaten. | גִּיגִּיגִּיגִּי : גִּי | They were eaten. |
| | F. גִּיגִּיגִּיגִּי | She, it, ,, ,, | גִּיגִּיגִּיגִּי : גִּי | |
| II | M. גִּיגִּיגִּיגִּי | Thou wert eaten. | גִּיגִּיגִּיגִּי : גִּי | You were eaten |
| | F. גִּיגִּיגִּיגִּי | ,, ,, ,, | גִּיגִּיגִּיגִּי : גִּי | |
| I | C. גִּיגִּיגִּיגִּי | I was eaten. | גִּיגִּיגִּיגִּי : גִּי | We were eaten. |

acted very treacherously against me (ie. lit. He has greatly deceived me). 6. Let them not be enlisted (written) with Thy just (m. pl.). 7. They were turned aside as a crooked bow. 8. Let this (f.) be written to another generation. 9. At Sun – rise they are gathered (together) and they lie down in their dens. 10. My conducts have inclined like a shadow. 11. Their heart is curdled like milk. 12. Let not thy foot (leg) be offended against the stone. 13. Every tree that does not produce good fruits will be cut off and cast into the fire. 14. House and riches are inherited from (lit. write, inheritance of) the father; but (o) a woman is betrothed to a man by the Lord. 15. The skin is spread over the flesh. 16. They will be broken, but (o) I will not be broken. 17. The light of thy face shall be marked on him. 18. The day on which I was espoused the whole creation wondered at this poor – woman, who suddenly became rich. 19. But now (عَظِيمٌ كَبِيرٌ) lo! she is avenged and lo! her children are dying on account of her (سَيِّئَةٌ). 20. Blessed is he who condescended and was baptised by John. 21. He was pierced on his side with a lance. 22. Today, woe to the deceitful Judas, who has been separated from that company of the Apostles. 23. If he will keep them he will be exceedingly rewarded. 24. He that walks in Thee is not offended (by leg) for thou art the day (time). 25. The universe saw Thy light and was cheerful, for she (the universe) was sad; and behold, she and her children will sing praise for ever. 26. My eye is troubled (pl.) by anger and my soul and my belly. 27. Let us all adore the living cross by which we have been redeemed from idolatry.

II. (Geminate)

28. That the night may be spoiled by vigil. 29. The wind is perceptible. 30. He found favour with (مِنْ) Thee. 31. She was worried by the (solicitations of) nobles (ذَوِّ عِزٍّ). 32. He was worried by lust (شَهْوَةٍ).

19 (84. II) 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1041 1042 1043 1044 1045 1046 1047 10

II. (Geminate)

[illegible]

Exercise 21 B.

I. (Strong)

1. Their (m.) actions will be examined (pres.).
2. Their (m.) names shall be written above in heaven.
3. The earth was shaken and (it) trembled.
4. The arms of the wicked (m. pl.) shall be broken.
5. He has

| | | | |
|----------------------|------------------------|--------------|-----------------------------|
| ܐܝܬܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ | m. fair;
beautiful. | ܐܡܬܐ ܡܢ ܕܝܢܐ | f. Apostleship. |
| ܡܠܟܐ ܡܢ ܕܝܢܐ | m. key. | ܥܡܬܐ ܡܢ ܕܝܢܐ | Company
of the Apostles. |
| ܕܝܢܐ ܡܢ ܕܝܢܐ | to lie down. | ܥܡܬܐ ܡܢ ܕܝܢܐ | f. wax. |
| ܡܠܟܐ ܡܢ ܕܝܢܐ | m. vigil. | ܥܡܬܐ ܡܢ ܕܝܢܐ | pl. ܥܡܬܐ ܡܢ ܕܝܢܐ f. joint. |
| ܡܠܟܐ ܡܢ ܕܝܢܐ | m. rock. | ܥܡܬܐ ܡܢ ܕܝܢܐ | m. pulse; artery;
vein. |
| ܡܠܟܐ ܡܢ ܕܝܢܐ | fool; simpleton. | | |

Exercise 21 A.

I. (Strong)

- 1 ܡܠܟܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ 2 ܡܠܟܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ
- 3 ܡܠܟܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ 4 ܡܠܟܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ
- 5 ܡܠܟܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ 6 ܡܠܟܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ
- 7 ܡܠܟܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ 8 ܡܠܟܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ
- 9 ܡܠܟܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ 10 ܡܠܟܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ
- 11 ܡܠܟܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ 12 ܡܠܟܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ
- 13 ܡܠܟܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ 14 ܡܠܟܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ
- 15 ܡܠܟܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ 16 ܡܠܟܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ
- 17 ܡܠܟܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ 18 ܡܠܟܐ ܡܢ ܕܝܢܐ ܡܢ ܕܝܢܐ

cast into fire. ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ – the servant of God is baptised.

Vocabulary.

- | | |
|--|--|
| ܕܡܕܢܐ whether ... or | ܕܡܕܢܐ m. garment. |
| ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ from the hands of Aman. | ܡܕܢܐ pr. m. Mardochaus. |
| ܡܕܢܐ m. flesh. | pl. $\text{ܡܕܢܐ} : \text{ܡܕܢܐ}$ f. cave; den. |
| ܡܕܢܐ m. wing. | ܡܕܢܐ m. abode; den. |
| ܡܕܢܐ m. nerve; vein. | ܡܕܢܐ m. skin. |
| pl. $\text{ܡܕܢܐ} : \text{ܡܕܢܐ}$ f. side. | ܡܕܢܐ f. transgression. |
| ܡܕܢܐ m. arm. | ܡܕܢܐ fashioner; founder. |
| ܡܕܢܐ He walks. | ܡܕܢܐ deceitful; crooked. |
| ܡܕܢܐ f. walking: conduct | ܡܕܢܐ f. plant. |
| ܡܕܢܐ m. motion; movement; impulse. | ܡܕܢܐ (plant of) life. |
| ܡܕܢܐ m. cross. | ܡܕܢܐ idolatry; idol-worship; veneration of image. |
| ܡܕܢܐ m. milk. | ܡܕܢܐ f. old age. |
| ܡܕܢܐ pr. n. Hannanyas. | ܡܕܢܐ m. wise. |
| ܡܕܢܐ those which are dark. | ܡܕܢܐ f. fault. |
| ܡܕܢܐ f. error. | $\text{ܡܕܢܐ} : \text{ܡܕܢܐ}$ f. lip. |
| ܡܕܢܐ f. lake. | ܡܕܢܐ f. cause; reason. |
| ܡܕܢܐ adv. entirely. | ܡܕܢܐ because of ... |
| ܡܕܢܐ a walled city; a fortified place. | ܡܕܢܐ m. darkness. |
| ܡܕܢܐ m. sad; gloomy. | ܡܕܢܐ Idolatry. |
| ܡܕܢܐ f. lance. | ܡܕܢܐ m. Idol. |
| ܡܕܢܐ adv. perhaps. | |
| ܡܕܢܐ Sun – rise. | |

§ 118. A few 'Ain Geminate verbs in the ETh P^cEL form :—

- (نم) نم - to be plundered, spoiled. (نم) نم - to be worried, annoyed, harassed.
- (نم) نم - to be mown, cut off. (نم) نم - to be joined.
- (نم) نم - to be cut down, cut off. (نم) نم - to be or become abominable.
- (نم) نم - to be dragged, torn away. (نم) نم - to be mystically shown; to be initiated into mysteries.
- (نم) نم - to be touched, apprehended. (نم) نم - to be broken to pieces.
- (نم) نم - (reflex) to find mercy or favour. (نم) نم - to be sprinkled:

§ 119. **Syntax I.** When a sentence in the active voice is changed into the passive, the direct object in the active construction stands in the nominative and the agent (personal), i.e., the subject in the active construction, is governed by the preposition 1) بـ or rarely 2) عـ . Ex.

1) نم نم بـ نم - He was baptised by John.

2) نم نم نم نم - Let them be enlightened by thee.

II. The instrument (animal, thing, action, quality etc.) with which something is done is governed by the preposition بـ . Ex. نم نم نم نم - He was pierced with a lance.

III. The active forms of some intransitives like نم to be cast (down), thrown, نم to be baptised, نم "to be beaten", نم "to be burnt" etc., are used in the passive or reflexive sense and sometimes their agent is governed by the Prep. بـ . Ex. نم نم نم - it is

I C. أَنَا أَكْذَبُ I shall be deceived. نَحْنُ أَكْذَبُ We shall be deceived.

INFINITIVE.

Abs. أَكْذَبُ Cons. لِأَكْذَبُ to be deceived.

PARTICIPLE.

Sing.

Pl.

M. أَكْذَبٌ being deceived. أَكْذَبُونَ being deceived

F. أَكْذَبَةٌ „ „ أَكْذَبَاتٌ „ „

Sing.

PRESENT TENSE.

III M. (هو) أَكْذَبُ He, it, is (being) deceived.

F. (هي) أَكْذَبَةٌ She, it, is „ „

II M. $\text{أَنْتَ أَكْذَبُ} - \text{أَنْتَ أَكْذَبُونَ}$ } Thou art (being)
F. $\text{أَنْتِ أَكْذَبَةٌ} - \text{أَنْتِ أَكْذَبَاتٌ}$ } deceived.

I M. $\text{أَنَا أَكْذَبُ} - \text{أَنَا أَكْذَبُونَ}$ } I am (being)
F. $\text{أَنَا أَكْذَبَةٌ} - \text{أَنَا أَكْذَبَاتٌ}$ } deceived.

Plural.

III M. (هم) أَكْذَبُونَ } They are (being) deceived
F. (هن) أَكْذَبَاتٌ }

II M. $\text{أَنْتُمْ أَكْذَبُونَ} - \text{أَنْتُمْ أَكْذَبُونَ}$ } You are (being)
F. $\text{أَنْتِ أَكْذَبَاتٌ} - \text{أَنْتِ أَكْذَبَاتٌ}$ } deceived.

I M. $\text{نَحْنُ أَكْذَبُونَ} - \text{نَحْنُ أَكْذَبُونَ}$ } We are (being)
F. $\text{نَحْنُ أَكْذَبَاتٌ} - \text{نَحْنُ أَكْذَبَاتٌ}$ } deceived.

PARTICIPIAL NOUNS.

مُكْذِبٌ - m. s. مُكْذِبُونَ - m. pl. مُكْذِبَةٌ } deceptive
or
 مُكْذِبَةٌ - f. s. مُكْذِبَاتٌ - f. pl. مُكْذِبَاتٌ } deceivable

Noun of action:

مُكْذِبَةٌ - f. s. مُكْذِبَاتٌ - pl. مُكْذِبَةٌ -

deceptiveness; deceptibility

Conjugation.

(هـ) كُذِّبَ - to be deceived.

PERFECT.

Sing.

Pl.

| | | | | | | |
|-----|----|------------|----------------------------|-----------|---------------------------|-------------------------|
| III | M. | كُذِّبَ | He, it, was
or has been | deceived. | كُذِّبُوا : كُذِّبُوا | They were or have been |
| | F. | كُذِّبَتْ | She, it, ... | | كُذِّبَتْ : كُذِّبَتْ (1) | They were |
| II | M. | كُذِّبْتَ | Thou
wert or | deceived. | كُذِّبْتُمْ | You were or |
| | F. | كُذِّبْتِ | has been | | كُذِّبْتُمْ | have been |
| I. | C. | كُذِّبْنَا | I was or
have been | | كُذِّبْنَا : كُذِّبْنَا | We
were or have been |

IMPERATIVE.

Sing.

Pl.

| | | | | | |
|----|-----|----------|-------------------|-----------------------|--------------------|
| M. | (2) | كُذِّبْ | Be thou deceived. | كُذِّبُوا : كُذِّبُوا | Be ye
deceived. |
| F. | | كُذِّبِي | „ „ | كُذِّبْنَ : كُذِّبْنَ | |

IMPERFECT.

Sing.

Pl.

| | | | | | | |
|-----|----|-------------|----------------------------------|--|---------------|---------------------------|
| III | M. | يُكْذِّبُ | He, it, will be (4)
deceived. | | يُكْذِّبُوا | They will be
deceived. |
| | F. | يُكْذِّبُ | She, it, | | يُكْذِّبْنَ | They „ „ |
| II | M. | يُكْذِّبُكَ | Thou wilt be
deceived. | | يُكْذِّبُكُمْ | You will be
deceived. |
| | F. | يُكْذِّبُكِ | | | يُكْذِّبُكُمْ | |

(1) W. S. كُذِّبْتُ (2) Kap soft (§ 114. 7. iii.)

(3) When more than two Taws (ا) come together in the course of conjugation of Passive verbs, retaining the first and the last Taws, the rest may be left out provided there is no difficulty in discerning the verbal form: كُذِّبَ in full is كُذِّبَ.

(4) Also written leaving away the third radical as يُكْذِّبُ in such verbs whose 'Ain repeated is not one of كُذِّبَ.

٤٤٨٢ to be carried,
borne, laboured,
endured, loaded.

(.خ : =) ٤٥٨٢ to be of-
fended, scandalized.

٤٦٨٢ to be betrothed,
promised.

٤٧٨٢ to be pulled out
(hair)

٤٨٨٢ to be done, made.

٤٩٨٢ to be illuminated.

٥٠٨٢ to be cut off.

٥١٨٢ to be glad, bright,
cheerful.

٥٢٨٢ to revolt, to be
oppressed.

٥٣٨٢ to be rewarded,
recompensed, avenged.

٥٤٨٢ to be saved,
redeemed.

٥٥٨٢ to be separated,
set apart.

٥٦٨٢ to melt; to be
melted: to be solved.

٥٧٨٢ to be opened.

٥٨٨٢ to be buried,
hidden.

٥٩٨٢ to be killed, slain.

٦٠٨٢ to be persecuted,
driven away. to be
banished.

٦١٨٢ (ref.) to incline (one-
self), bend, to condes-
cend, to stoop.

٦٢٨٢ to be engraved,
marked, signed.

٦٣٨٢ to be avenged; to
avenge oneself.

٦٤٨٢ to be broken, rent.

٦٥٨٢ to be weighed,
offended.

٦٦٨٢ to be deceived; to
act deceitfully.

(.خ) ٦٧٨٢ to be spread;
to be overlaid.

II. ٦٨٨٢ ETh P^cEL of 'Ain Geminate Verbs.

§ 117. The ETh P^cEL of 'Ain Geminate verbs does not differ from that of strong verbs except in the Imperative (§ 112. 3; § 114). This form of 'Ain Geminate verbs is not in frequent use.

M. $\text{مِجْجُوتٌ} - \text{مِجْجُوتٌ} \text{ } \text{مِجْجُوتٌ}$ I am (being) written.

F. $\text{مِجْجُوتٌ} - \text{مِجْجُوتٌ} \text{ } \text{مِجْجُوتٌ}$ " " "

Plural.

M. $\text{مِجْجُوتٌ} (\text{مِجْجُوتٌ})$ They are (being) written.

F. $\text{مِجْجُوتٌ} (\text{مِجْجُوتٌ})$ " " "

M. $\text{مِجْجُوتٌ} - \text{مِجْجُوتٌ} \text{ } \text{مِجْجُوتٌ}$ } You are (being)
F. $\text{مِجْجُوتٌ} - \text{مِجْجُوتٌ} \text{ } \text{مِجْجُوتٌ}$ } written.

M. $\text{مِجْجُوتٌ} - \text{مِجْجُوتٌ} \text{ } \text{مِجْجُوتٌ}$ } We are (being)
F. $\text{مِجْجُوتٌ} - \text{مِجْجُوتٌ} \text{ } \text{مِجْجُوتٌ}$ } written.

Participial noun (passive)

مِجْجُوتٌ m. s. $\text{مِجْجُوتٌ} - \text{مِجْجُوتٌ}$ pl. مِجْجُوتٌ } Fit to be
 مِجْجُوتٌ f. s. $\text{مِجْجُوتٌ} - \text{مِجْجُوتٌ}$ pl. مِجْجُوتٌ } written or
enrolled.

Noun of action مِجْجُوتٌ s. $\text{مِجْجُوتٌ} - \text{مِجْجُوتٌ}$
pl. مِجْجُوتٌ enrolment.

§ 116. A few strong verbs in the ETh P^{EL} form are given below:—

مِجْجُوتٌ to be tried, مِجْجُوتٌ (reflex) to be mov-
proved, examined. ed; to turn;

مِجْجُوتٌ to be thick, مِجْجُوتٌ (pass.) to be changed,
curdled. transformed.

مِجْجُوتٌ to be committed, مِجْجُوتٌ to be gathered in
(harvest)

entrusted, to the care مِجْجُوتٌ to die;
of some body. to be buried.

مِجْجُوتٌ to be shaken, مِجْجُوتٌ to be choked,
disturbed. suffocated.

مِجْجُوتٌ to be pierced; مِجْجُوتٌ to be numbered,
thrust through. imputed, reckoned

| | Sing. | | Pl. |
|---|--|----------|--|
| I | C. أَنَا كُتِبْتُ I was or
have been | written. | $\text{أَنْتُمْ كُتِبْتُمْ}$ We written |

Imperative.

| | Sing. | | Pl. |
|----|--------------------|------------------|---------------------|
| M. | اَكْتُبْ | Be thou written. | اَكْتُبُوا |
| F. | اَكْتُبِي | | اَكْتُبْنَ |
| | | | Be ye written |

Imperfect.

| | Sing. | | Pl. |
|-----|---|-----------------|---|
| III | M. يَكْتُبُ He, it, will
be | written. | يَكْتُبُونَ |
| | F. تَكْتُبُ She, it, | | يَكْتُبْنَ |
| II | M. تَكْتُبُ | Thou wilt
be | تَكْتُبُونَ |
| | F. تَكْتُبِي | | تَكْتُبْنَ |
| I | C. أَكْتُبُ I shall be | | أَكْتُبُوا We shall be written |

Infinitive.

| | | |
|----------------------|-----------------------|---------------|
| Abs. كُتِبَ | Cons. كُتِبَ | to be written |
|----------------------|-----------------------|---------------|

PARTICIPLE (Present)

| | Sing. | | Pl. |
|----|--------------------------------|--|-----------------------------------|
| M. | كُتِبٌ Being written. | | كُتِبُونَ Being written. |
| F. | كُتِبِي " " " | | كُتِبْنَ " " " |

PRESENT TENSE. ‡

Singular.

| | | |
|-----|--|--|
| III | M. $\text{(هوَ)} \text{كُتِبُ}$ He, it, is (being) written. | |
| | F. $\text{(هِيَ)} \text{كُتِبِي}$ She, it, is (being) written. | |
| II | M. $\text{أَنْتَ} \text{كُتِبُ}$ - $\text{أَنْتَ} \text{كُتِبُ}$ thou art (being) written. | |
| | F. $\text{أَنْتِ} \text{كُتِبِي}$ - $\text{أَنْتِ} \text{كُتِبِي}$ " " " | |

A noun of action (ḥatḥ) is formed by adding the f. termination ḥatḥ - to the masculine singular -
 Ex. ḥatḥ - enrolling; writing.

7. *Hard and soft Aspirates:* i) The first radical (or its substitute (§ 113-4) is always hard.

ii. The second radical is always soft.

iii. The third radical is hard only: a) in the Imperative * and b) in the Perfect singular, the Imperfect and the participle, when it receives a vowel.

LESSON XXIV.

I. ETH P^{EL} - ḥatḥ OF STRONG VERBS.

§ 115. Learn what has been said above (§ 111, 112-1, 113-2, 114) with regard to the peculiarities in the conjugation.

CONJUGATION.

ḥatḥ - To be written.

PERFECT.

| | Sing. | | Pl. | |
|-----|----------------------------------|----------|--------------------------------------|----------|
| III | M. ḥatḥ He, it, was or has been | written. | ḥatḥ : ḥatḥ } They were or have been | written. |
| | F. ḥatḥ She, it, was or has been | | ḥatḥ : ḥatḥ† } been | |
| II | M. ḥatḥ } Thou wert or | written. | ḥatḥ : ḥatḥ } You were or | written. |
| | F. ḥatḥ } have been | | ḥatḥ : ḥatḥ } have been | |

* Except in Geminate verbs, whose 3rd radical is always soft in Eth P^{EL} Imperative.

† W. S. ḥatḥ (§ 69. note 1).

final radical. ie. without any change of vowel if the final radical be a strong letter; in Lamad weak verbs the first radical loses Pthāha ÷ and the 2nd radical assumes Zqapa ˆ when terminations are added, as f. s.

مَدَّ ۱ m. pl. مَدُّو۱ (W. S. مَدُّو۱) ۱ - § 6. 3) etc.

c) The 'Ain or the second radical of 'Ain-geminate verbs is assimilated into the first radical. Ex.

m. s. مَدَّدَ۱, f. s. مَدَّدَتْ۱, m. pl. مَدَّدُو۱ : مَدَّدُو۱ etc.

3. The prefixes (§ 69) of the Imperfect, the Infinitive and the Participle take the Zlāma ۱ of the particle ۱ leaving away the Alap and the Perfect 3. m. s. forms the stem, to which they are prefixed. Ex. Impf. يَمْدُدُ۱ : يَمْدُدُ۱ etc. (§ 94. c.)

4. When ۱ or ۱ is prefixed for the the formation of the Infinitive the final letter receives the vowel ۱ and the penultimate ˆ. Ex. يَمْدُدُ۱ : يَمْدُدُ۱ etc.

5. For the formation of the participle ۱ is prefixed. Ex. يَمْدُدُ۱ - He is written. In the participle of Lamad weak verbs the final ۱ is changed into ۱. Ex. يَمْدُدُ۱ - He is called. When f. s. and m. & f. pl. terminations are added the final ۱ is changed into Yo'd as in the active form (§ 94. D.). Ex. f. s. يَمْدُدُ۱ - She is called. m. pl. يَمْدُدُو۱ - they are called. etc.

There is no Perfect participle for Passive verbs.

6. Participial noun (يَمْدُدُ۱) is formed by affixing ۱ m. ۱ f. to the feminine singular participle after eliminating the final Alap. It has the sense of a gerundive. Ex. يَمْدُدُ۱ m. يَمْدُدُ۱ f. - That which, is to be, shuld be, deserves to be, written. For the plural number change, m. ۱ into ۱ and f. ۱ into ۱.

ii. Taw (א) is changed into Teth (ת) if the active form begins with Ša'ide (ש) Ex. $\text{שָׁאִידָה} + \text{אֵל} = \text{שָׁאִידָתָה}$ was crucified (instead of שָׁאִידָהָ).

§ 114. The following peculiarities may be noted in the course of conjugation of EthP^{EL} verbs:—

1. When the final radical receives a vowel (§ 69. note 1) the penultimate loses its vowel and the letter preceding it receives Pthāḥa ÷ in:—

a) the Perfet 3. f. s.; b) the Perfect 1. s. except in Lamad weak verbs (which retain the final א in 1. s.); c) the Imperfect except in Lamad weak verbs with endings in ו and י (§ 94. c. i, ii, iii); d) the Participle except in Lamad weak verbs with ending in י (§ 94. D.).

2. In the formation of the Imperative m. s. Pe or the first radical or the letter that takes its place (§ 113.-4) assumes Pthahā and the penultimate loses its vowel. Ex.

$\text{כָּתֹב} - \text{be thou written} - \text{from } \text{כָּתַבְתָּ} - \text{was written.}$
 $\text{אָכַל} - \text{be thou eaten} - \text{from } \text{אָכַלְתָּ} - \text{was eaten.}$

In the Imperative m. s. of the Laṁad weak verbs, besides the augment of Pthaha on the first radical and the loss of vowel on the penultimate the East Syrians add an extra Yo'd, as, $\text{קָרָא} - \text{be thou called} - \text{from } \text{קָרָא} - \text{was called.}$ The West Syrians do not admit this additional Yo'd, but vocalise the 2nd radical (instead of the first) with Pthaha פ - as, $\text{קָרָא} - \text{be thou called (from } \text{קָרָא} \text{)}.$

b) For the other forms of the Imperative, terminations (§ 69) are added according to the nature of the

Remark.— In the course of conjugation the initial Pe of Pe Yōd verbs and M'haggyana (or Pe in W. S.) after Alap of Pe Alap verbs are retained in the Perfect wherever the Pe of Strong verbs is non-vocalised.

3.) In double 'Ain or 'Ain Gemenate verbs the assimilated 'Ain (2nd radical) appears (see § 85. A 2. for exception). Ex.

$\text{Pe} + \text{Pe} = \text{Pe-Pe} + \text{Pe} = \text{Pe-Pe-Pe}$ (§ 7 ic) He was deceived.

4) In Lamad Alap verbs the termination Pe is changed into Pe . Ex. $\text{Pe} + \text{Pe} = \text{Pe-Pe-Pe}$ He was called.

§ 113. **Note.** 1. There is no Passive form for the Pe^{AL} of Concave verbs. The Passive of the AP^hEL form i.e., ETTAP^hAL is used instead (§ 169. ff.).

2. Pe-Nūn (§ 76), 'Ain Alap (§ 74), and 'Ain Wāw (expressed) [§ 74] verbs are conjugated in Eth Pe^{EL} like strong verbs.

Ex. $\text{Pe} + \text{Pe} = \text{Pe-Pe-Pe}$ He was deceived.

$\text{Pe} + \text{Pe} = \text{Pe-Pe-Pe}$ — to be, or to seem evil; to displease.

3. The West Syrians sometimes transfer the Alap of the 'Ain Alap verbs to the place of Pe (1st radical) in the Eth Pe^{EL} and conjugate them as if they were Pe-Alap verbs. Ex.

$\text{Pe} + \text{Pe} = \text{Pe-Pe-Pe}$ (instead of Pe-Pe-Pe)

4. a) If the active form of a verb, simple or derivative begins with any one of the sibilants - Pe - there takes place an interchange between the first letter of the active form and Pe of the Passive particle - Pe ; and the Tāw transferred is rendered hard. Ex.

$\text{Pe} + \text{Pe} = \text{Pe-Pe-Pe}$ — He was adored.

$\text{Pe} + \text{Pe} = \text{Pe-Pe-Pe}$ — He was sent

b) In addition to its transposition: i. Tāw (Pe) is changed into Dālath (Pe) if the active form begins with Zain (Pe) Ex.

$\text{Pe} + \text{Pe} = \text{Pe-Pe-Pe}$ was sown (instead of Pe-Pe-Pe).

3. The accidentally intransitive verbs are those which take an object in the Genitive, Dative or Ablative. Ex. $\text{ܐܝܬܝܗܘܢ} - \text{ܐܝܬܝܗܘܢ}$ - He saw him, $\text{ܐܝܬܝܗܘܢ} - \text{ܐܝܬܝܗܘܢ}$ - He took care of him. etc.

4. EthP^{EL} - ܐܝܬܝܗܘܢ - is the pattern for the Passive form of simple (ܐܝܬܝܗܘܢ) verbs; and it is called after it.

§ 112. When the particle ܐܝܬܝܗܘܢ - Eth - is prefixed to active Simple verbs for the formation of Eth P^{EL}:-

1) In strong verbs the vowel on the penultimate becomes Zlama ܐܝܬܝܗܘܢ (short) unless the final radical be any one of ܐܝܬܝܗܘܢ (See § 3. note 2). Ex.

$\text{ܐܝܬܝܗܘܢ} + \text{ܐܝܬܝܗܘܢ} = \text{ܐܝܬܝܗܘܢ} - \text{He (it) has been written.}$

$\text{ܐܝܬܝܗܘܢ} + \text{ܐܝܬܝܗܘܢ} = \text{ܐܝܬܝܗܘܢ} - \text{He (it) has been opened.}$

2) In Pe weak verbs besides the change of vowel on the penultimate as said above in the case of strong verbs :-

a) The vowel ܐܝܬܝܗܘܢ or ܐܝܬܝܗܘܢ of the initial Alap of the Pe-Alap verbs is replaced by M'haggya'na in East Syriac. Ex.

$\text{ܐܝܬܝܗܘܢ} + \text{ܐܝܬܝܗܘܢ} = \text{ܐܝܬܝܗܘܢ} - \text{EthAK}^{\text{EL}} - \text{He (it) has been eaten}$

$\text{ܐܝܬܝܗܘܢ} + \text{ܐܝܬܝܗܘܢ} = \text{ܐܝܬܝܗܘܢ} - \text{EthALES} - \text{He (it) has been oppressed}$

But in West Syriac the vowel ܐܝܬܝܗܘܢ of the initial Alap is retained. Ex.

$\text{ܐܝܬܝܗܘܢ} + \text{ܐܝܬܝܗܘܢ} = \text{ܐܝܬܝܗܘܢ} - \text{EthEK}^{\text{EL}}.$

$\text{ܐܝܬܝܗܘܢ} + \text{ܐܝܬܝܗܘܢ} = \text{ܐܝܬܝܗܘܢ} - \text{EthELES}.$

b) Pe - Yo'd verbs retain H'va'sa on the initial Yod both in East Syriac and West Syriac. Ex.

$\text{ܐܝܬܝܗܘܢ} + \text{ܐܝܬܝܗܘܢ} = \text{ܐܝܬܝܗܘܢ} - \text{ܐܝܬܝܗܘܢ} \text{ he was born :}$

the good shepherd. 23. But (ܕܡܪ) this – about what he told him – none of those guests (ܡܡܬܝܬܝܬ) knew. 24. The thief will not come but to steal. 25. This man (ܐܝܬܝܬܐ) is a sinner. 26. I was blind. 27. Are we also blind? 28. They will be (ܡܢ) for the cure and health of the soul and (ܡܢ) the body. 29. The sower and the reaper will together rejoice. 30. He rose from supper. 31. He left the height of his greatness. 32. Our Saviour promised perpetual (ܕܠܐ ܬܡܝܬ) heavenly abode (ܠܝܬܐ) and happiness to His saints. 33. The martyrs say to their persecutors: “We do not fear the fire and the sharp sword (ܡܬܝܬܐ ܕܠܝܬܐ). 34. Among (ܡܢ) the choirs of angels (ܡܠܐܬܐ) the Lord will count the living and the dead, who have celebrated thy (ܡܢ) feast and took refuge in thy prayer. 35. Justice makes account at the gate (ܡܢ) and holding a pen in her right hand writes (ܡܢ) the deeds of every man, and she has no respect of person (ܡܢ ܐܝܬܐ).

Passive Voice of Simple Verbs.

ETH P^{EL} — ܐܝܬܐ.

PRELIMINARY REMARKS.

§ 111. The passive voice is formed by prefixing the particle ܐܝܬܐ to the Active verbs, which are either transitive or accidentally intransitive.

Note. 1. ܐܝܬܐ is the altered form of ܐܝܬܐ -- “self” and hence the verbs in the Passive voice have a reflexive sense (Ming 117).

2. Transitive verbs are those which take the direct object in the Accusative. Ex. ܡܝܬܐ ܕܡܠܝܬܐ — He killed the man.

[illegible]

١٠٠٠ (مَجْهول) f. ark.

١٠٠٠ m. truth.

١٠٠٠ truly.

١٠٠٠ m. existing; lasting; continuing.

١٠٠٠ m. reed (pen)

١٠٠٠ f. field; village.

١٠٠٠ (ذو) m. drunkard.

١٠٠٠ m. spiritual.

١٠٠٠ m. wickedness.

١٠٠٠ (ذو) m. away; distant.

١٠٠٠ (ذو) m. persecutor; oppressor.

١٠٠٠ (ذو) shepherd; ruler

١٠٠٠ (ذو) pasture.

١٠٠٠ - ١٠٠٠ to cast down; to expel; to depose; to throw off.

(١٠٠٠) ١٠٠٠ m. ulcer.

١٠٠٠ he completed.

(١٠٠٠) ١٠٠٠ m. stillness; calm; quiet.

(١٠٠٠) ١٠٠٠ minister; servant.

١٠٠٠ suddenly; unexpectedly.

(١٠٠٠) ١٠٠٠ m. contemptible; mean; worthless.

١٠٠٠ m. story; deed; affair

١٠٠٠ m. child.

(١٠٠٠) ١٠٠٠ m. confidence; trust

١٠٠٠ prep. under.

١٠٠٠ : ١٠٠٠ to restore; to establish.

١٠٠٠ f. thought; mind.

Exercise 20 A.

١ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠

٢ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠

٣ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠

٤ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠

٥ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠

٦ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠

٧ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠

٨ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠

٩ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠

١٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠

- (سَبِيح) m. doleful; sorrowful.
- (سَبِيح) m. a reaper.
- (سَمِيح) f. supper.
- سَم - سَم to seal.
- (سَاطِر) m. oppressor
- (سَاطِر) m. the oppressed.
- (سَلْب) m. Infant; child.
- (سَلَب) he yoked it (f.)
- (سَلَب) m. hidden.
- (سَلَب) sickness; sickliness.
- سَلَب lest. (§ 268. IV).
- (سَلَب) f. skill; intelligence
- سَلَب m. they shed, pour forth.
- سَلَب m. exalted; high.
- (سَلَب) f. drop.
- سَلَب m. yoke.
- (سَلَب) f. rest.
- (سَلَب) f. slumber; deep sleep.
- سَلَب to have respect of person; to accept the person in judgment.
- سَلَب m. dress.
- (سَلَب) f. plant; planting.
- (سَلَب) m. victory; triumph.
- سَلَب f. ewe; sheep.
- (سَلَب) m. they are many
- (سَلَب) f. washing.
- (سَلَب) f. testimony; martyrdom.
- (سَلَب) action; deed.
- (سَلَب) m. blind.
- (سَلَب) m. a guest.
- (سَلَب) m. protection; cover; shelter.
- (سَلَب) m. the created; made.
- (سَلَب) m. maker creator.
- سَلَب for ever.
- (سَلَب) m. strong; vehement; powerful.
- (سَلَب) m. dipping; baptism.
- (سَلَب) m. labour.
- (سَلَب) f. world; habitable region.
- سَلَب f. (collect.) sheep.
- p. p. سَلَب : سَلَب to cover, strew, bespatter.
- سَلَب to visit; to command.
- (سَلَب) m. sagacious; prudent.
- سَلَب f. Sion.
- (سَلَب) m. offering; sacrifice.

- (ḏḏ) ḏḏ m. ḏḏ f. food.
 (ḏḏ) ḏḏ m. ḏḏ f. going.
 (ḏḏ) ḏḏ m. ḏḏ f. (pl. ḏḏ) bundle.
 (ḏḏ) ḏḏ baking; (bakery); hearth.
 (ḏḏ) ḏḏ m. ḏḏ f. coming; advent.

§ 109. **Syntax.**— Participial nouns — Agent or passive — and adjectives in their absolute state are used predicatively (Vide Nos. § 66. V; § 106. 2; § 231. g.).
 x. ḏḏ m. They are weak. ḏḏ he is weak.

Vocabulary.

- | | |
|--|---------------------------------------|
| (ḏḏ) ḏḏ m. the perished; the lost. | (ḏḏ) ḏḏ m. one who fears. |
| (ḏḏ) ḏḏ m. a hired servant; hireling. | ḏḏ m. step; rank; degree; position. |
| ḏḏ m. substance; essence | ḏḏ m. Olive tree. |
| (ḏḏ) ḏḏ f. cure; medicine. | ḏḏ m. sower. |
| ḏḏ but; unless. | ḏḏ (pl. ḏḏ) f. bead; stone. |
| (ḏḏ) ḏḏ careful; solicitous of (ḏḏ : ḏḏ) | ḏḏ ḏḏ gems; precious stones. |
| (ḏḏ) ḏḏ m. builder. | (ḏḏ) ḏḏ m. the beloved. |
| (ḏḏ) ḏḏ m. creator. | (ḏḏ) ḏḏ m. corruption |
| ḏḏ m. robber; pirate. | (ḏḏ) ḏḏ m. health. |
| ḏḏ m. eye-lid; eye-lash | f. ḏḏ : ḏḏ m. new. |
| (ḏḏ) ḏḏ m. a shearer; (hair) cutter. | (ḏḏ) ḏḏ m. account |
| (ḏḏ) ḏḏ m. thief. | (ḏḏ) ḏḏ m. appearance; sight; vision. |

§ 108. **Note.** 1. A few of the masculine and many of the feminine nouns Passive are used as nouns of action. † Ex. **شَرٌّ** evil. **غَنَاءٌ** - song. **جَبَلٌ** - substance; formation; creation; body; lump. **شَرْبٌ** - m. drink.

2 Nouns of action (of an abstract sense) are formed by adding the termination **يَّةٌ** to Nouns Agent (§ 101 - 104) and Nouns Passive (§ 105-6) masculine singular, after eliminating the final **ي**.

(**كَاتِبٌ**) **كَاتِبِيَّةٌ** - act, art, of writing; profession of a scribe. etc.

(**كَاتِبٌ**) **كَاتِبِيَّةٌ** - script; way of writing. etc.

(**كَاذِبٌ**) **كَاذِبِيَّةٌ** - false hood; lie.

(**قُدُّوسٌ**) **قُدُّوسِيَّةٌ** - holiness; sanctity. (Vide § 186; § 187).

N. B.— A vast number of such abstract nouns are formed by adding the f. termination **يَّةٌ** to adjectives and concrete common (rare) nouns m. s. Ex.

دَلِيلٌ - weak. **دَلِيلِيَّةٌ** - weakness.

شَبَابٌ - youth. **شَبَابِيَّةٌ** - youthfulness; youthful vigour.

مَلِكٌ - King. **مَلِكِيَّةٌ** - kingdom; majesty; reign; rule.

إِلَهٌ - God. **إِلَهِيَّةٌ** - Godhead; Deity; divinity. etc.

3. Besides those mentioned above a few detached forms of nouns of action are formed from simple (Pe'AL) verbs as:—

a) Pe-Nun- (**سَقَطَ**) **سَقَطِيَّةٌ** fall; (**جَادَلُ**) **جَادَلِيَّةٌ** quarrel.

b) Geminate- (**جَدَلُ**) **جَدَلِيَّةٌ** (**مَكَلَلُ**) **مَكَلَلِيَّةٌ** hole; hollow.

(**رَجَزُ**) **رَجَزِيَّةٌ** (**رَجَزُ**) **رَجَزِيَّةٌ** scar; trembling.

c) Pe-weak (**كَلَّمَ**) **كَلَمِيَّةٌ** - (**كَلَمٌ**) **كَلَمِيَّةٌ** speech; discourse
homily. (See § 41. VII)

† Likewise in Participial nouns formed from other forms of active verbs also.

IX. $\text{P}^{\text{c}}\text{AL}^{\text{c}}\text{Tha}$ or $\text{P}^{\text{c}}\text{EL}^{\text{c}}\text{Tha}$ or (rarely) $\text{P}^{\text{c}}\text{ULTa}$ – with $\text{P}^{\text{c}}\text{thah.a}$ ÷, Zlāma ֿ or $\text{R}^{\text{c}}\text{vas.a}$ after the second radical and the feminine termination ֿ. (soft after ÷ and ֿ and hard after ֿ).

($\text{P}^{\text{c}}\text{thah.a}$ ֿ) $\text{P}^{\text{c}}\text{thah.a}$ ֿ⁽²⁾ – burial. ($\text{P}^{\text{c}}\text{thah.a}$ ֿ) $\text{P}^{\text{c}}\text{thah.a}$ ֿ – sigh.

($\text{P}^{\text{c}}\text{thah.a}$ ֿ) $\text{P}^{\text{c}}\text{thah.a}$ ֿ⁽³⁾ – vengeance; inquiry; question.

($\text{P}^{\text{c}}\text{thah.a}$ ֿ) $\text{P}^{\text{c}}\text{thah.a}$ ֿ – Gospel.

($\text{P}^{\text{c}}\text{thah.a}$ ֿ) $\text{P}^{\text{c}}\text{thah.a}$ ֿ⁽⁴⁾ – knowledge. ($\text{P}^{\text{c}}\text{thah.a}$ ֿ) $\text{P}^{\text{c}}\text{thah.a}$ ֿ – loan.

X. Feminine nouns are formed from Lamad weak verbs only a) with the f. termination ֿ; b) with f. termination ֿ – and Zqapa after the first radical. In both the forms the final radical is elided.

5. a) ($\text{P}^{\text{c}}\text{thah.a}$ ֿ) $\text{P}^{\text{c}}\text{thah.a}$ ֿ – cry. ($\text{P}^{\text{c}}\text{thah.a}$ ֿ) $\text{P}^{\text{c}}\text{thah.a}$ ֿ – weeping. ($\text{P}^{\text{c}}\text{thah.a}$ ֿ) $\text{P}^{\text{c}}\text{thah.a}$ ֿ – Inquiry. b) ($\text{P}^{\text{c}}\text{thah.a}$ ֿ) $\text{P}^{\text{c}}\text{thah.a}$ ֿ – prayer. ($\text{P}^{\text{c}}\text{thah.a}$ ֿ) $\text{P}^{\text{c}}\text{thah.a}$ ֿ – victory.

Fourth, $\text{P}^{\text{c}}\text{thah.a}$ ֿ, the final Alap is retained without any change. These together with $\text{P}^{\text{c}}\text{thah.a}$ ֿ matter, $\text{P}^{\text{c}}\text{thah.a}$ ֿ or $\text{P}^{\text{c}}\text{thah.a}$ ֿ fulness, $\text{P}^{\text{c}}\text{thah.a}$ ֿ sight or vision, $\text{P}^{\text{c}}\text{thah.a}$ ֿ hater, $\text{P}^{\text{c}}\text{thah.a}$ ֿ odious, $\text{P}^{\text{c}}\text{thah.a}$ ֿ multitude, form exception to the general rule of presenting the final radical of Lamad weak verbs as Yōd in nominal forms. In the course of inflexion with Pronominal suffixes the final radicals of these nouns are treated as strong letters. Ex.

$\text{P}^{\text{c}}\text{thah.a}$ ֿ + $\text{P}^{\text{c}}\text{thah.a}$ ֿ = $\text{P}^{\text{c}}\text{thah.a}$ ֿ ; $\text{P}^{\text{c}}\text{thah.a}$ ֿ + $\text{P}^{\text{c}}\text{thah.a}$ ֿ = $\text{P}^{\text{c}}\text{thah.a}$ ֿ etc.

ons. st. $\text{P}^{\text{c}}\text{thah.a}$ ֿ (not $\text{P}^{\text{c}}\text{thah.a}$ ֿ). abs st. $\text{P}^{\text{c}}\text{thah.a}$ ֿ (not $\text{P}^{\text{c}}\text{thah.a}$ ֿ). See No. § 12. 4 and X below.

(2) Nouns of this form are formed only from strong verbs.

(3) Such nouns are formed only from Strong and PeYod verbs.

(4) See Nos. § 6. 2; § 10; § 18. 4. for the augment of the vowel

ֿ on the first radical.

VI. فَدَلَنَ - PA'LA'NA or فَدَلْنِ PE'LA'NA - with Pthaha ÷ or Zlama ٸ on the first radical and the termination نَ .

- 1 (فَدَلْنِ) - Idleness; (فَدَلْنِ) - Victory.
liesure.
- 2 (فَدَلْنِ) - destruction; (فَدَلْنِ) - conflag-
loss. ration.
- 5 (فَدَلْنِ) - revelation. (فَدَلْنِ) - quarrel.

VII. فَدَلَنَ - P'U'LA with R'vaṣa - ٸ or R'vaha - ٸ after the 2nd radical and نَ after the final.

- 1 (فَدَلَنَ) - grave. (فَدَلَنَ) - riding.
- 3 (فَدَلَنَ) - bride chamber. (فَدَلَنَ) -
banquet; banquet room.
- 4 (فَدَلَنَ) - vomiting. 5 (فَدَلَنَ) - matter. etc.

VIII. فَدَلَا - PA'L'Tha or فَدَلَا - PE'L'Tha or فَدَلَا PU'L'Tha - with Pthaha ÷ Zla'ma ٸ or R'vaṣa ٸ after the first radical and the feminine termination ا (soft generally). Ex.

- 1 (فَدَلَا) - blessing. (فَدَلَا) - love.
- 2 (فَدَلَا) - a loss; lost thing. (فَدَلَا) - a riddle.
- 3 (فَدَلَا) - plunder. (فَدَلَا) - deceit.
- 4 (فَدَلَا) - slumber. (فَدَلَا) - status; stature.
- 5 ⁽¹⁾ (فَدَلَا) joy.
- ⁽¹⁾ (فَدَلَا) - a living being; animal.
- ⁽¹⁾ (فَدَلَا) - labour. ⁽¹⁾ (فَدَلَا) - hatred.

(1) In the first three of thes nouns formed from Lamad weak verbs the final Alap or Yo'd is changed into Wāw; and in the

(يَجْلُد) - deceit : (يَجْذُ) - vow: oath.

(يَجْلُد) - mourning : (يَجْدُ) - dry land.

(يَجْزُ) ⁽¹⁾ - treasure : (يَجْزُ) - sorrow, passion, suffering.

(يَجْزُ) ⁽²⁾ - height. : (يَجْزُ) - status; stature

(يَجْزُ) ⁽³⁾ weeping. (يَجْزُ) - thirst.

III. Pu'LA'NA - with R^evaṣa - ٥ - after the first radical and the termination. ٥.

(يَجْزُ) - health. (يَجْزُ) - help.

(يَجْزُ) - grasp; power; realm. etc.

(يَجْزُ) - learning; doctrine.

(يَجْزُ) ⁽³⁾ - swelling.

(يَجْزُ) - gift (wedding)

IV. Pu'ULYA- with R^evaṣa - ٥ - after the second radical and the termination ٥-

(يَجْزُ) - long journey. (يَجْزُ) - transgression; migration.

V. Pu'LA - with R^evaṣa ٥ after the first radical and Zqapa ٥ after the final.

(يَجْزُ) - desert. (يَجْزُ) - vicinity.

(يَجْزُ) - food. (يَجْزُ) - weight.

(يَجْزُ) ⁽¹⁾ - deceit. (يَجْزُ) - love.

(يَجْزُ) ⁽³⁾ - trial. (يَجْزُ) - lubricating grease.

(1) See § 85. A. (2) This and ٥ are the only forms which the 2nd radical of Concave verbs is presented as Wa'w. (iii. 4. below). (3) See No. § 102 d.

2. Nouns Agent and Passive very often stand for adjectives

Ex. **𐤀𐤃𐤁𐤁𐤁𐤁** - The king elect; **𐤀𐤃𐤁𐤁𐤁𐤁𐤁** - false speech.

C. Noun of Action — **𐤀𐤃𐤁𐤁𐤁𐤁𐤁**

§ 107. The Noun of Action — *ṣ́ema su'ra'nāya* — denotes the action or the manner of doing expressed by the verb without any relation to the idea of time or person. Nouns of this category appear in many different forms, of which the ordinary ones are given below

I. **𐤀𐤃𐤁𐤁𐤁𐤁𐤁** — *Pe'ALA* — with *Zqapa* on the final and the penultimate.

1. (1) Strong verbs (**𐤀𐤃𐤁𐤁𐤁𐤁𐤁**)⁽²⁾ **𐤀𐤃𐤁𐤁𐤁𐤁𐤁** — book; (**𐤀𐤃𐤁𐤁𐤁𐤁𐤁**) **𐤀𐤃𐤁𐤁𐤁𐤁𐤁** menace; (**𐤀𐤃𐤁𐤁𐤁𐤁𐤁**) **𐤀𐤃𐤁𐤁𐤁𐤁𐤁** peace; (**𐤀𐤃𐤁𐤁𐤁𐤁𐤁**) **𐤀𐤃𐤁𐤁𐤁𐤁𐤁** battle

2. *Pe* weak — nil.

3. Geminate — (**𐤀𐤃𐤁𐤁𐤁𐤁𐤁**)⁽³⁾ **𐤀𐤃𐤁𐤁𐤁𐤁𐤁** mercy; (**𐤀𐤃𐤁𐤁𐤁𐤁𐤁**) **𐤀𐤃𐤁𐤁𐤁𐤁𐤁** truth.

4. Concave — (**𐤀𐤃𐤁𐤁𐤁𐤁𐤁**)⁽⁴⁾ **𐤀𐤃𐤁𐤁𐤁𐤁𐤁** treading upon;
(**𐤀𐤃𐤁𐤁𐤁𐤁𐤁**) **𐤀𐤃𐤁𐤁𐤁𐤁𐤁** sight.

5. *La'mad* weak — (**𐤀𐤃𐤁𐤁𐤁𐤁𐤁**) **𐤀𐤃𐤁𐤁𐤁𐤁𐤁** manifestation;

(**𐤀𐤃𐤁𐤁𐤁𐤁𐤁**) **𐤀𐤃𐤁𐤁𐤁𐤁𐤁** quiescence. (of a letter as **𐤀** in **𐤀𐤃𐤁𐤁𐤁𐤁𐤁**)

II. **𐤀𐤃𐤁𐤁𐤁𐤁𐤁** *PA'LA* or **𐤀𐤃𐤁𐤁𐤁𐤁𐤁** *PE'LA* — with *Pt'aha* ÷ or *Zla'ma* 𐤀 on the first radical and *Zqapa* 𐤁 on the final.

1 (**𐤀𐤃𐤁𐤁𐤁𐤁𐤁**) **𐤀𐤃𐤁𐤁𐤁𐤁𐤁** — Incense : (**𐤀𐤃𐤁𐤁𐤁𐤁𐤁**) **𐤀𐤃𐤁𐤁𐤁𐤁𐤁** splendour; light

(1) The numbers 1, 2, 3, 4, 5 stand for the corresponding groups of verbs in the following lists of nouns. A number is left out when such nouns as given in the list are not formed from the group of verbs represented by that number.

(2) Roots from which nouns are formed are given in brackets.

(3) See No. § 35 B. for the appearance of the 2nd radical.

(4) The 2nd radical is represented by *Yōd*.

B. PLURAL- 1. The plural of passive nouns masculine, ending in a strong letter is formed, in the ordinary course, by changing the final $\text{ـ} \dot{\text{ا}}$ into $\text{ـ} \dot{\text{ا}}$.

Ex. بَارِكٌ - the blessed (one), pl. بَارِكُونَ - the blessed (ones).

But in forming the plural of passive m. s. formed from Lamad weak verbs and terminating in $\text{ـ} \dot{\text{ا}}$, the first radical loses its vowel $\text{ـ} \dot{\text{ا}}$ and the second radical or the penultimate assumes Pthāḥa $\text{ـ} \text{ا}$. Ex. m. s. اخْتَارَ , plural اخْتَارُوا - the elect.

2. The plural of passive nouns, feminine, is formed by assuming Zqapa $\text{ـ} \text{ا}$ on the letter preceding the feminine $\text{ـ} \text{ا}$: if the noun is formed from a Lamad weak verb the first letter (radical) assumes also Pthāḥa $\text{ـ} \text{ا}$. Ex. اخْتَارَتْ pl. اخْتَارَتِ - the elect; وَقَّضَتْ pl. وَقَّضَتِ the redeemed. (See § 104 B. foot note).

Passive Nouns formed from P^c,AL Verbs.

| Verb | M. S. | M. Pl. | F. S. | F. Pl. | |
|---------------------|-------------------|---------------------|---------------------|---------------------|----------|
| | وَقَّضَ | وَقَّضُوا | وَقَّضَتْ | وَقَّضَتِ | |
| Strong. | حَمَلَ | حَمَلُوا | حَمَلَتْ | حَمَلَتِ | written |
| P ^c Alap | أَخَذَ | أَخَذُوا | أَخَذَتْ | أَخَذَتِ | Eaten. |
| Geminate | أَخَذَ | أَخَذُوا | أَخَذَتْ | أَخَذَتِ | deceived |
| Concave | لَبَّى | $\text{لَبَّيْ$ | لَبَّى | لَبَّيْ | accursed |
| Lamad
Alap | اخْتَارَ | اخْتَارُوا | اخْتَارَتْ | اخْتَارَتِ | chosen. |

Note. 1. Nouns of this form derived from intransitive verbs have an active sense, [often, with an intensive meaning.

Ex. سَمِيءٌ - silent (man); مَكِينٌ meek (man). [clef No. 238]

B. Passive Nouns - **שְׂמָא הַשּׁוֹא**

§ 105. **š'ma Haššōš'a** – Passive noun– is formed:
1) from the Perfect or Passive participle of active transitive (simple and derivative) verbs, and 2) from the Participle of Passive verbs. Those formed from the active verbs, signify the person or object upon whom the action denoted by the verb is already performed.

Ex. **שָׂדֵק** – The person who is killed. Those formed from the passive verbs signify the person or object upon whom the action denoted by the verb should be or can be performed or who would suffer the action. Ex.

שֶׁפֶתֶר – one to be slain; **שֶׁפֶתֶר** – one who is to be commanded.

Passive nouns formed from simple

(P^{AL}) verbs. †

§ 106. A. Singular.– 1. The masculine singular of passive nouns formed from the active simple verbs is of the same form as the Perfect participle feminine singular. Ex. **שָׂדֵק** – He who is redeemed.

2. The feminine singular is formed by adding the feminine termination **ת** (hard) to the construct state (§ 231. g. 2) of the masculine form (which is the same as p. p. mas. sing. Ex. (m. **שָׂדֵק** cons. **שָׂדֵק**) f. **שָׂדֵקֶת** – She who is redeemed.

3. But in Passive nouns formed from Lamad weak simple verbs the final **ל** of the construct state is blended into **ל** before the feminine termination; the vowel **ו** being naturally long the following Taw is rendered soft. Ex. (m. **שָׂדֵק** chosen; cons. **שָׂדֵק**) f. **שָׂדֵקֶת** – the chosen (woman).

† Passive nouns formed from 1) active derivative § 184;
2) Passive § 185.

The Plural number of Nouns Agent formed from simple verbs.

§ 104. A. 1. The plural number of masculine nouns (except form I Lamad weak) is formed by changing the final 𐤀 into 𐤁 . Ex.

| | | |
|------------------------|-----|--------------------------|
| 𐤍𐤃𐤁 labourer. | Pl. | 𐤍𐤃𐤁𐤁 labourers. |
| 𐤍𐤃𐤁 judge. | „ | 𐤍𐤃𐤁𐤁 judges. |
| 𐤍𐤃𐤁 reader. | „ | 𐤍𐤃𐤁𐤁 readers. |

2. But the masculine nouns of the form I formed from Lamad weak verbs form their plural by assuming Pthāḥa 𐤁 on the penultimate. Ex.

| | | |
|-----------------------|-----|-------------------------|
| 𐤍𐤃𐤁 reader. | Pl. | 𐤍𐤃𐤁𐤁 readers. |
| 𐤍𐤃𐤁 thrower. | „ | 𐤍𐤃𐤁𐤁 throwers. |

3. The feminine singular Noun Agent assumes Zqāpa 𐤁 on the letter just preceding the feminine termination 𐤁 to form its plural; the vowel on the antipenultimate of the nouns of the form I is removed; in feminine nouns of the same form I formed from Lamad weak verbs the penultimate Yod leaving away its vowel receives Zqāpa (𐤁). Ex.

| M. S. | F. S. | F. Pl. |
|-----------------------|---------------|------------------------------------|
| 𐤍𐤃𐤁 writer. | 𐤍𐤃𐤁𐤁 | 𐤍𐤃𐤁𐤁𐤁 - (female) writers. |
| 𐤍𐤃𐤁 friend. | 𐤍𐤃𐤁𐤁 | 𐤍𐤃𐤁𐤁𐤁 - (female) friends. |
| 𐤍𐤃𐤁 eloquent | 𐤍𐤃𐤁𐤁 | 𐤍𐤃𐤁𐤁𐤁 - eloquent women. |
| 𐤍𐤃𐤁 mad. | 𐤍𐤃𐤁𐤁 | 𐤍𐤃𐤁𐤁𐤁 - mad women, |

† For facility's sake the student may note that a Tāw (𐤁) which becomes soft by the influence of the Preceding Zqāpa) is inserted between the final Alap and the preceding letter of the corresponding m. s. for the formation of the feminine plural of nouns agent formed from simple verbs and Passive nouns formed from simple as well as derivative active verbs. But see 213. I note 2.

Note. 1, When the femine termination תָּא is added to Nouns Agent m. s. form I —

a) if the Noun Agent is formed from a Lamad weak verb the termination תָּא of the construct state is changed into תָּא . Ex.

m. מַחֲמֵה cons. מַחֲמֵה f. מַחֲמֵהָ — mad, insane; changing.

b) if the Noun Agent is formed from a Concave verb the middle Alap of the construct state is blended into Yo'd. Ex.

f. מַחֲמֵה cons. מַחֲמֵה f. מַחֲמֵהָ — She that stands; a memorial.

c) if the Noun Agent is formed from a Geminate verb the middle Alap of the construct state is assimilated into the third radical (Vide § 85. A). Ex.

m. מַחֲמֵה — cons. מַחֲמֵה f. מַחֲמֵהָ — She that deceives; redeceitful woman.

2. The Tāw of the feminine termination תָּא : —

a) is hard in forms II מַחֲמֵה and III מַחֲמֵה Ex.

II מַחֲמֵה — PA,ALTA. III מַחֲמֵה — PA'OLTA.

b) is soft in form I מַחֲמֵה . Ex. מַחֲמֵה — PA'ELIHA.

But this Tāw becomes hard in form I if the final radical of the verb be a dental or a sibilant. Ex. m. מַחֲמֵה — cons. מַחֲמֵה m. מַחֲמֵה — Raḡhesta— She that is angry; (מַחֲמֵה) f. מַחֲמֵהָ Ya'led^ota— a mother.

Exceptions. מַחֲמֵה Amarta— abocle; מַחֲמֵה — deep water, etc.

NOUN AGENT — Feminine Singular.

| | Strong | Geminate | Concave | Lamad weak |
|-----|------------------|------------------|------------------|------------------|
| I | מַחֲמֵה | מַחֲמֵה | מַחֲמֵה | מַחֲמֵה |
| II | מַחֲמֵה | מַחֲמֵה | מַחֲמֵה | מַחֲמֵה |
| III | מַחֲמֵה | מַחֲמֵה | מַחֲמֵה | מַחֲמֵה |

She that
writes

She that
deceives

She that
lodges

She that
weeps

خَالِق creator.

شَهِيد witness; martyr.

فَدَّيْ Redeemer.

رَاقٍ pastor; shepherd.

فَدَّال - فَدَّال a liar.

وَحْشٌ just, innocent,
victorious (man.)

زَاحٍ Zealous (man)

فَدَّال a Cavalier; a horse
man; mounted soldier.

c) The form I فَدَّال is the most frequent in compound nouns. (§ 263).

But the form II فَدَّال is very commonly used to express an office or profession without any intensive sense. Ex.

نَاقٍ carpenter.

تَاجٍ merchant.

d) In Nouns Agent and other nominal forms formed from Lamad weak verbs the third radical appears as Wōd. But هَدَّ 'to hate' has its فَدَّال with 2 in the place of the 3rd radical. Ex.

هَدَّال m. هَدَّال f. one who hates. (for other exceptions see § 107. vii. 5. and viii. 5).

§ 103. The feminine gender of Nouns Agent singular is formed by adding the feminine termination ِة to the construct state (§ 230, 231 g. note) of the respective masculine forms.

a) The construct state of form I. فَدَّال - is the same as the Present participle m. s. ie. فَدَّال. Ex. فَدَّال cons. of فَدَّال; فَدَّال cons. of فَدَّال.

b) The construct states of the other two forms - فَدَّال and فَدَّال - are formed by dropping the final Alap with the preceding Zqapa. as, فَدَّال cons. of فَدَّال; فَدَّال cons. of فَدَّال etc.

generally, the subject or the agent doing the action denoted by the verb. Noun agent, formed from the simple (P^cAL) verbs are of three (slightly variant) forms.

Note. 1. The form I فَعْلَانِ - PA'LA - (W.S. Pō'LO) o Noun Agent is the same as the Present participle f. s.

2. The form II فَعْلَانِ - PA'ALA (W.S. PA'OLO) takes Pthāḥa on the first radical and Sqapa on the second and the third.

3. The form III فَعْلَانِ - PA'OOLA (W.S. Pō'ULO) is formed by inserting َ (W.S. ُ) after the second radical in the PA'LA form.

4. The second radical of Geminat verbs appears in the forms II & III (See § 85. B).

5. The Nouns Agent are formed from PE-NOUN, PE-ALAP and PE-YOD and Lamad weak verbs in the same manner they are formed from strong verbs.

Noun Agent - Masculine Singular.

| | Strong. | Geminate | Concave. | Lamad weak |
|-----|-----------|-----------|-----------|------------|
| I | فَعْلَانِ | فَعْلَانِ | فَعْلَانِ | فَعْلَانِ |
| II | فَعْلَانِ | فَعْلَانِ | فَعْلَانِ | فَعْلَانِ |
| III | فَعْلَانِ | فَعْلَانِ | فَعْلَانِ | فَعْلَانِ |

§ 102. a) The form III - فَعْلَانِ, is the most common form of noun agent, and it is formed from almost all the simple verbs.

But this form of noun is not formed from verbs denoting a quality, good or bad. Ex. هَمَزٌ - to be red; بَحْمٌ or بَحْمٌ - to be black. They may have adjectival forms like هَمَزٌ - black; هَمَزٌ - red. etc.

b) The forms I فَعْلَانِ and II فَعْلَانِ are of rare occurrence. These forms, especially فَعْلَانِ, often have a frequentative or augmentative sense. Ex.

فَعْلَانِ - m. heir. هَمَزٌ m. Physician.

Our Lord has been placed (ܐܠܗܝܢܐ ܡܠܟܐ). 29. The Son of God (ܐܒܢܐ ܕܐܠܗܝܢܐ) comes for judgment and for scrutiny. 30. To thee, O Lord, we shall come and we shall knock at Thy door. 31. We call upon thee, O Lord, Our Lord, come to our help. 32. Come to our help, our God of great mercy (ܐܠܗܝܢܐ ܡܠܟܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ) 33. From where will come my helper? 34. Blessed is he who came and comes in the name of the Lord God. 35. And again He will come (ܐܠܗܝܢܐ) in His glory to judge the living and the dead. 36. The angels who are (?) in heaven do not cease from (singing) praise.

LESSON XXIII.

VERBAL NOUNS.

I. Nouns formed from Simple or P'AL VERBS †

§ 100. Nouns formed from verbs may be divided into three main groups:-

A. ܐܠܗܝܢܐ ܡܠܟܐ Ṣ'ma 'āvoḏ^ha – Noun Agent or Active

B. ܐܠܗܝܢܐ ܡܠܟܐ Ṣ'ma ḥāšōš'a – Passive Noun. [Noun.

C. ܐܠܗܝܢܐ ܡܠܟܐ Ṣ'ma su'raṇāya – Noun of Action.

The first two groups, A. and B., forming from participles may together be grouped as Participial nouns. These different types of nouns are formed both from the simple and the derivative verbs.

A. Noun Agent. ܐܠܗܝܢܐ ܡܠܟܐ

§ 101. Ṣ'ma 'āvoḏ^ha – Noun Agent– is formed from the Present participle of active verbs. It denotes,

Vide Lesson 41 for nouns formed from derivative verbs.

1. Go, call thy husband and come (f) here (ܐܝܬܝܢ).
 2. At thy manifestation, O, Lord of all, behold ! the church rejoices. 3. Blessed (be) Thy manifestation and blessed (be) Thy feast at which Thy flock rejoiced. 4. Let the church rejoice at Thy festival and sing praise to Thy existencce. 5. Where I am going you (m. pl.) cannot come (Infin.). 6. We will come in the morning and we will adore Thee, our redeemer. 7. I will come to Thy house with offering (ܐܘܬܝܪ) and I will pay Thee my vows. 8. He swore to the Lord and vowed to the God of Jacob. 9. We will drink from the torrent on the way. 10. The Lord has sworn and He will not lie (ܐܝܬܝܢ). 11. And they that praise me did swear against (ܐܝܬܝܢ) me. 12. I have sworn to David my servant. 13. They that hate me falsely (ܐܝܬܝܢ ܕܥܝܢܐ ܐܝܬܝܢ) have increased. 14. And they that drink liquor have considered about me (ܕܢܐ ܐܝܬܝܢ). 16. O Lord, the king shall rejoice in Thy power. 16. Therefore (ܐܝܬܝܢ ܐܝܬܝܢ) my heart rejoiced and my honour exulted. 17. Their last pains shall increase soon. 18. They do not cease from (singing) praise. 19. They ate his body and then (ܐܝܬܝܢ) they drank his blood. 20. And the angels, who are (ܐܝܬܝܢ) in heaven rejoiced in their constancy (pl.). 21. They laboured with him from morning to evening. 22. The angels will rejoice at one sinner who returns from his wickedness. 23. The angels rejoiced in heaven and men on earth. 24. They drank (m.) Thy precious blood. 25. The king will rejoice in God. 26. My humble bones will rejoice. 27. Let Thy (m.) mercy come upon me. 28. Come (f. pl.), see the place where

Exercise 19 B.

1. Go, call thy husband and come (f) here (ܐܝܬܝܢ).
2. At thy manifestation, O, Lord of all, behold ! the church rejoices. 3. Blessed (be) Thy manifestation and blessed (be) Thy feast at which Thy flock rejoiced.
4. Let the church rejoice at Thy festival and sing praise to Thy existencce. 5. Where I am going you (m. pl.) cannot come (Infin.). 6. We will come in the morning and we will adore Thee, our redeemer. 7. I will come to Thy house with offering (ܐܘܬܝܪ) and I will pay Thee my vows. 8. He swore to the Lord and vowed to the God of Jacob. 9. We will drink from the torrent on the way. 10. The Lord has sworn and He will not lie (ܐܝܬܝܢ). 11. And they that praise me did swear against (ܐܝܬܝܢ) me. 12. I have sworn to David my servant. 13. They that hate me falsely (ܐܝܬܝܢ ܕܥܝܢܐ ܐܝܬܝܢ) have increased. 14. And they that drink liquor have considered about me (ܕܢܐ ܐܝܬܝܢ). 16. O Lord, the king shall rejoice in Thy power. 16. Therefore (ܐܝܬܝܢ ܐܝܬܝܢ) my heart rejoiced and my honour exulted. 17. Their last pains shall increase soon. 18. They do not cease from (singing) praise. 19. They ate his body and then (ܐܝܬܝܢ) they drank his blood. 20. And the angels, who are (ܐܝܬܝܢ) in heaven rejoiced in their constancy (pl.). 21. They laboured with him from morning to evening. 22. The angels will rejoice at one sinner who returns from his wickedness. 23. The angels rejoiced in heaven and men on earth. 24. They drank (m.) Thy precious blood. 25. The king will rejoice in God. 26. My humble bones will rejoice. 27. Let Thy (m.) mercy come upon me. 28. Come (f. pl.), see the place where

[illegible]

ܢܫܠܐ m. stream; torrent.

ܚܒܝܐ hater; one who hates.

ܚܒܝܐ m. multitude; great
pact; very many.

ܥܝܢܐ m. help; aid.

ܥܝܢܐ feast; festivity.

ܥܝܢܐ m. examination;
inspection.

(ܥܝܢܐ) : ܥܝܢܐ to prevail; to
gain strength; to increase;
to be many

ܥܝܢܐ m. Innocent; sincere;
ordinary.

ܥܝܢܐ m. calamity; strife;
battle; misfortune.

ܥܝܢܐ : ܥܝܢܐ to tremble, shake.

ܕܚܝܐ m. shepherd; pastor;
ruler

ܕܚܝܐ drunkard.

ܕܚܝܐ wickedness.

ܕܚܝܐ m. tribe; branch; staff.

ܕܚܝܐ m. liquor; strong drink

ܕܚܝܐ f. folly; contempt;
madness.

ܕܚܝܐ m. lie; falsehood.

ܕܚܝܐ f. ܕܚܝܐ pl. foun-
dation.

ܕܚܝܐ - ܕܚܝܐ f. universe

Exercise 19 A.

- 1 ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ 2 ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ
- ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ 3 ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ
- 4 ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ
- 5 ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ
- ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ 7 ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ
- ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ 8 ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ
- ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ 9 ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ
- ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ 10 ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ
- ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ 11 ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ
- ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ 12 ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ
- ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ 13 ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ
- ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ 14 ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ ܕܚܝܐ

7^x) Impf. ܒܝܬܐ - ܬܐܡܠܐ . Infin. ܡܠܐ - ܡܠܐ .

2. ܒܝܬܐ or ܒܝܬܐ to shoot, sprout, spring up, grow.

Imper. ܒܝܬܐ (W. S. also ܒܝܬܐ). Impf ܒܝܬܐ - ܬܐܡܠܐ .

Inf. ܡܠܐ - ܡܠܐ .

These two verbs have a two-fold conjugation, ie., as Lamad Alap and as Lāmad Yōd verbs. But the Lāmad Yōd forms as ܒܝܬܐ , ܒܝܬܐ etc. are rare. ܒܝܬܐ "I have sworn" is more frequent in East Syriac after the manner of West Syriac.

(Recapitulate Syntax Nos. § 63, § 66, § 75, § 78)

Vocabulary.

ܒܝܬܐ whence; from where.

ܒܝܬܐ groaning.

ܒܝܬܐ Reverence, glory;
honour; gift.

ܒܝܬܐ I will (re)pay thee (m)

ܒܝܬܐ f. quietness; rest;
calm; tranquillity.

ܒܝܬܐ weeping.

ܒܝܬܐ f. Athletic contests;
martyrdom.

ܒܝܬܐ m. defect; failing.

ܒܝܬܐ adv. soon.

ܒܝܬܐ m. honey.

ܒܝܬܐ m. hyssop

ܒܝܬܐ Endurance; constancy;
perseverence.

ܒܝܬܐ m pain.

ܒܝܬܐ m. thorn.

ܒܝܬܐ those who are hungry

ܒܝܬܐ PA- he lied.

ܒܝܬܐ f. honey comb.

ܒܝܬܐ freely; in vain; gratis.

ܒܝܬܐ m. birth.

ܒܝܬܐ giver of life; quickening;
vivifying; saviour.

ܒܝܬܐ conc. Pe. to totter.
lean over.

pl. ܒܝܬܐ - ܒܝܬܐ f. word.

ܒܝܬܐ m guardian; keeper.

ܒܝܬܐ m. adj. glorious;
praise-worthy.

ܒܝܬܐ m. one who praises.

ܒܝܬܐ f. flock; parish;
diocese, Christian community

ܒܝܬܐ m. ruler; Governor.

ܒܝܬܐ m. Oath; vow.

Perfect Participle.

| | Sing. | | Pl. | |
|----|-------------|---|-------------|-------------------|
| M. | ܐܩܠܐ - ܐܩܠܐ | — | ܐܩܒܐ - ܐܩܒܐ | (being)
baked. |
| F. | ܐܩܠܐ - ܐܩܠܐ | — | ܐܩܒܐ - ܐܩܒܐ | |

2. ܐܩܠܐ - "to come" is regular in the Perfect except that the later East Syrians change Zqapa ܐ in Ptaha ÷ in 3.f.s.; the same change they sometimes make in 3. f. s. of ܐܩܠܐ also, as ܐܩܐ (for ܐܩܐ) - she came ܐܩܐ (for ܐܩܐ) - she bewailed. (Jeremias 15. 9).

Imperative is irregular as,

| | Sing. | | Pl. |
|----|----------------------|-------------------------|------|
| M. | ܐܩܐ - ܐܩܐ come thou. | ܐܩܐ : ܐܩܐ - ܐܩܐܐ : ܐܩܐܐ | come |
| F. | ܐܩܐ - ܐܩܐ | ܐܩܐ : ܐܩܐ - ܐܩܐܐ : ܐܩܐܐ | come |

Imperfect is regular, as

| | | | | | |
|-------|------|-------|--------|---------|------|
| E. S. | ܐܩܐܐ | ܐܩܐܐ | ܐܩܐܐܐ | ܐܩܐܐܐ | etc. |
| W. S. | ܐܩܐܐ | ܐܩܐܐܐ | ܐܩܐܐܐܐ | ܐܩܐܐܐܐܐ | etc. |

In the Infinitive the Prefix takes ܐ in W. S. also.

Abs. ܐܩܐܐ : ܐܩܐܐ - cons. ܐܩܐܐ : ܐܩܐܐ to come

Present participle, regular,

ܐܩܐܐ : ܐܩܐܐ - ܐܩܐܐ : ܐܩܐܐ coming

The Perfect participle is formed as is strong verbs:—

Sing. m. ܐܩܐܐ or ܐܩܐܐ f. ܐܩܐܐ pl. m. ܐܩܐܐܐ f. ܐܩܐܐܐ (being) come

b) Pe Yod - Lamad Alap and Lamad Yod verbs

1. ܐܩܐ or ܐܩܐ to swear - Imper. ܐܩܐ (W. S. also)

* Prefix takes ܐ in noun forms also as, ܐܩܐܐ - ܐܩܐܐ coming; advent.

M. $\text{أَفْنَدَ} - \text{أَفْنَدُ}$ { You (thou) baked. $\text{أَفْنَدْتُمْ} - \text{أَفْنَدْتُمْ}$ { You baked
F. $\text{أَفْنَدْتِ} - \text{أَفْنَدْتِ}$ { baked. $\text{أَفْنَدْتُمْ} - \text{أَفْنَدْتُمْ}$ {

C. $\text{أَفْنَدْتُ} - \text{أَفْنَدْتُ}$ I baked. $\text{أَفْنَدْنَا} - \text{أَفْنَدْنَا}$ We baked.

Imperative.

Sing.

Pl.

M. $\text{أَفْنَدِي} - \text{أَفْنَدِي}$ (or أَفْنَدِي) Bake thou. $\text{أَفْنَدُوا} - \text{أَفْنَدُوا}$ Bake ye.

F. $\text{أَفْنَدِي} - \text{أَفْنَدِي}$,, $\text{أَفْنَدْتِ} - \text{أَفْنَدْتِ}$,,

Imperfect.

Sing.

Pl.

M. $\text{أَفْنَدُ} - \text{أَفْنَدُ}$ He will bake. $\text{أَفْنَدُونَ} - \text{أَفْنَدُونَ}$ { They will bake.
F. $\text{أَفْنَدِي} - \text{أَفْنَدِي}$ She ,, ,, $\text{أَفْنَدْنَ} - \text{أَفْنَدْنَ}$ {

M. $\text{أَفْنَدُ} - \text{أَفْنَدُ}$ { You (thou) will bake. $\text{أَفْنَدُونَ} - \text{أَفْنَدُونَ}$ { You will bake.
F. $\text{أَفْنَدِي} - \text{أَفْنَدِي}$ { $\text{أَفْنَدْنَ} - \text{أَفْنَدْنَ}$ {

C. $\text{أَفْنَدُ} - \text{أَفْنَدُ}$ I will bake. $\text{أَفْنَدُونَ} - \text{أَفْنَدُونَ}$ We will bake.

Infinitive.

Abs. $\text{أَفْنَدُ} - \text{أَفْنَدُ}$ Cons. $\text{أَفْنَدُ} - \text{أَفْنَدُ}$ to bake.

Present Participle.

Sing.

Pl.

M. $\text{أَفْنَدُ} - \text{أَفْنَدُ}$ — $\text{أَفْنَدُ} - \text{أَفْنَدُ}$ { baking.
F. $\text{أَفْنَدِي} - \text{أَفْنَدِي}$ — $\text{أَفْنَدْتِ} - \text{أَفْنَدْتِ}$ {

Present Participle.

Sing. m. ܕܝܢܐ⁽²⁾ f. ܕܝܢܐ pl. m. ܕܝܢܐ f. ܕܝܢܐ drinking.

Perfect Participle.

Sing. m. ܕܝܢܐ f. ܕܝܢܐ pl. m. ܕܝܢܐ f. ܕܝܢܐ drunk (being).

Present tense (§ 94. E.)

§ 99. There are a few verbs, which are weak both in Pe and Lamad. In conjugation they are governed by rules that govern both the Pe weak and the Lamad weak verbs. But if the verb is Pe Yod and Lamad-Alap the initial Yod keeps H^cva'sa ܝ in Perf. 3. f. s. also. (see b below and cfr. § 82. note 1); if it be Lamad Yod the initial Yod assumes ܝ in Perf 3. f. s. as ܝܢܝܐ (from ܝܢܝܐ) and ܝܢܝܐ (from ܝܢܝܐ) - She swore.

a) Pe Alap - Lamad Alap verbs.

1. ܕܝܢܐ (W.S. ܕܝܢܐ) to bewail, lament, mourn - ܕܝܢܐ - ܕܝܢܐ - ܕܝܢܐ (see 2 below.)

ܕܝܢܐ (W. S. ܕܝܢܐ) to bake, ܕܝܢܐ - ܕܝܢܐ - ܕܝܢܐ

In these two verbs the initial Alap keeps ܝ in East Syriac and ܝ in West Syriac throughout the Perfect and Imperative; The West Syriac also gives ܝ to the

Prefix, as ܝܢܐ - ܝܢܐ - ܝܢܐ. In P. P. the initial Alap assumes Ptha'ha ܝ in W. S. also.

Perfect.

Sing.

Pl.

M. ܕܝܢܐ - ܕܝܢܐ He baked. ܕܝܢܐ - ܕܝܢܐ They baked,

F. ܕܝܢܐ - ܕܝܢܐ She ܕܝܢܐ - ܕܝܢܐ

(2) Unlike in the Pres. Part. of ܕܝܢܐ the initial ܝ totally disappears.

(pl. 3. f. s. أَشْرَبَ) أَشْرَبَ to thirst; to be dry. أَشْرَبَ أَشْرَبَ أَشْرَبَ
 أَشْرَبَ (3. f. s.) أَشْرَبَ to be inebriated, intoxicated, drunk. أَشْرَبَ أَشْرَبَ أَشْرَبَ

Note. أَشْرَبَ "to drink" (from the obsolete- أَشْرَبَ) among the Lamad weak verbs has a conjugation partly corresponding with that of أَشْرَبَ among the strong verbs. The initial أ is kept throughout the Perfect and Imperative. In other forms it is left out. (Vide § 73. B. 5).

| | Sing. | Perfect. | Pl. |
|----|--------------------------------|---|-------------|
| M. | أَشْرَبَ He drank. | أَشْرَبُوا : أَشْرَبُوا | They drank. |
| F. | أَشْرَبَتْ She | أَشْرَبَتْ : أَشْرَبَتْ | " " |
| M. | أَشْرَبْتَ You (thou) | أَشْرَبْتَ | You drank. |
| F. | أَشْرَبْتِ " " | أَشْرَبْتِ | " " |
| C. | أَشْرَبْتُ I drank. | أَشْرَبْنَا : أَشْرَبْنَا | We drank. |

| | Sing. | Imperative. | Pl. |
|----|-------------------------------|--|-----------|
| M. | أَشْرَبْ Drink thou. | أَشْرَبْ ⁽¹⁾ : أَشْرَبُوا | Drink ye. |
| F. | أَشْرَبِي " " | أَشْرَبِي : أَشْرَبْنَ | " " |

| | Sing. | Imperfect. | Pl. |
|----|----------------------------------|--------------------|------------------|
| M. | أَشْرَبُ He will drink. | أَشْرَبُ | They will drink. |
| F. | أَشْرَبِي She will | أَشْرَبِي | " " " |
| M. | أَشْرَبُ You (thou) | أَشْرَبُ | You will drink. |
| F. | أَشْرَبِي " " " | أَشْرَبِي | " " " |
| C. | أَشْرَبُ I shall drink. | أَشْرَبُ | We shall drink. |

| | Abs. | Infinitive. | Cons. |
|--|-------------------|-------------------|-----------------------------|
| | أَشْرَبُ | أَشْرَبُ | أَشْرَبُ to drink. |

(1) W. S. also أَشْرَبْ .

PREFECT PARTICIPLE.

Sing. m. לָבַד . f. לָבְדָה . pl. m. לָבְדוּ . f. לָבְדוּן . silent.

Present tense, as in Lamad Alap verbs (§ 94).

§ 98. A few of the Lamad – Yo'd verbs of frequent occurrence are given below. Several of them are also Lamad Alap verbs.

(לָבַד 3. f. s. לָבְדָה) לָבַד to grow old; to decay –

Imper. Impf. Infin.

לָבֵד לָבִיד לָבִיד

לָבַד to be splendid, gay, delightful. לָבֵד לָבִיד לָבִיד
ful. (used generally in p.p.)

(לָבַד 3. f. s. לָבְדָה) לָבַד to be unhappy, or un- לָבֵד לָבִיד לָבִיד
fortunate; to be sad, poor, wretched.

(לָבַד 3. f. s. לָבְדָה) לָבַד to be pure, chaste. לָבֵד לָבִיד לָבִיד

(לָבַד 3. f. s. לָבְדָה) לָבַד to rejoice; to be glad. לָבֵד לָבִיד לָבִיד

לָבַד to be sweet. לָבֵד לָבִיד לָבִיד

(לָבַד 3. f. s. לָבְדָה) לָבַד to be short, brief, to לָבֵד לָבִיד לָבִיד
become contracted.

In the sense of “to be sad” used impersonally with ל (§ 191).

(לָבַד 3. f. s. לָבְדָה) לָבַד to be weary; to labour; לָבֵד לָבִיד לָבִיד
to be tired.

(לָבַד 3. f. s. לָבְדָה) לָבַד to accompany; to לָבֵד לָבִיד לָבִיד
follow.

(לָבַד 3. f. s. לָבְדָה) לָבַד to be blind; to be dark. לָבֵד לָבִיד לָבִיד

(לָבַד 3. f. s. לָבְדָה) לָבַד to be putrid; corrupt, לָבֵד לָבִיד לָבִיד
to stink.

לָבַד to be filthy, defiled. לָבֵד לָבִיד לָבִיד

(לָבַד 3. f. s. לָבְדָה) לָבַד to become lonely, de- לָבֵד לָבִיד לָבִיד
serted, desolate, worn out;
snatch at; mock at (לָבַד)

(Observe that the final א is changed into Alap in Impf Infin. and Participles)

iv. Hard and soft aspirates of radicals are the same as in Lamad Alap verbs. (§ 94. G.).

Conjugation.

שָׁט – to be silent or quiet; to cease.

Perfect.

| | | | | | | |
|-----|----|-----------------|--------------------------------------|---------------------------------|---|----------------------|
| III | M. | שָׁט | He was silent. | $\text{שָׁטוּ} : \text{שָׁטוּ}$ | { | They were
silent. |
| | F. | שָׁטָה | She „ „ | $\text{שָׁטוּ} : \text{שָׁטוּ}$ | | |
| II | M. | שָׁטָה | { You were
(thou wert)
silent. | שָׁטָה | { | You were
silent. |
| | F. | שָׁטָה | | שָׁטָה | | |
| I, | C. | שָׁטָה | I was silent. | $\text{שָׁטָה} : \text{שָׁטָה}$ | | We were silent |

IMPERATIVE.

| | | | | |
|----|-----------------|-----------------|---------------------------------|--------------|
| M. | שָׁט | Be thou silent. | $\text{שָׁטוּ} : \text{שָׁטוּ}$ | Be ye silent |
| F. | שָׁטָה | „ „ | $\text{שָׁטוּ} : \text{שָׁטוּ}$ | „ „ |

IMPERFECT.

| | | | | |
|----|-----------------|---------------------|-----------------|-------------------------|
| M. | שָׁט | He will be silent. | שָׁטוּ | They will
be silent. |
| F. | שָׁטָה | She will be silent. | שָׁטוּ | „ „ „ |
| M. | שָׁטָה | You (thou) | שָׁטָה | You will „ „ |
| F. | שָׁטָה | „ „ | שָׁטָה | „ „ „ |
| C. | שָׁטָה | I shall be silent. | שָׁטָה | We shall be .. |

INFINITIVE.

Abs. שָׁט Cons. שָׁט to be silent.

PRESENT PARTICIPLE.

Sing. m. שָׁטָה . f. שָׁטָה . pl. m. שָׁטָה . f. שָׁטָה – silent.

the gifts of holiness so that (؟ ۛۛۛۛۛ) they may be for a help to (؟) those who are satisfied with them (ۛۛۛۛۛۛۛۛۛۛۛۛۛ)
 36. Behold, the sinners have drawn the bow (ۛۛۛۛۛۛۛۛۛۛۛۛۛ)
 37. And his face sees righteousness. 38. And also my body (flesh) will dwell in tranquillity. 39. There is nothing that lies-hid from its vapour. 40. Their (m.) heart will live for ever.

LESSON XXII.

Lamad Weak Verbs. (contd.)

B. ۛۛ - Lamad Yo'd verbs.

§ 97. The verbs, which have Yo'd for the 3rd radical are called Lamad Yo'd verbs. This final Yo'd stands as the vowel H^evaṣa (ۛ) in the stem (Perf. 3. m. s. § 93). The following peculiarities may be noted in the course of conjugation :-

i. Perfect 3. f. s. is formed as in strong verbs (ie. 1st radical receives Zlaṁa ۛ and the 3rd Pthaḥa ÷)
 Ex. ۛۛۛۛۛ - She was silent (rt. ۛۛۛ).

ii. The other terminations of the Perfect are added to the stem without any change of vowel. Ex. 1 s. ۛۛۛۛۛ - I was silent: ۛۛۛۛۛ - Thou wert silent. etc.

Perfect 3. f. pl. does not take the additional Yo'd in W. S. Ex. ۛۛۛۛ - ۛۛۛۛ - They were silent.

iii. In other forms Lamad Yo'd verbs are similar to Lamad Alap verbs. Ex. Imper. m. s. ۛۛۛ - Be silent
 Impf. ۛۛۛۛ - He will be silent.

ight. 4. I have hated the gathering of the wicked (pl.
 m.). 5. Thou hast created the worlds by Thy grace.
 6. He-is-hung-up on the cross on Calvary. 7. The
 angel answered and said to me: (that) He rose from the
 sepulchre, thou (f.) shalt not weep. 8. I have cried
 before thee day and night. 9. Lord, be a companion
 (ܐܠܗܐ) to me on the way I have started. 10. I have
 seen, my brothers, that my days have-become- com-
 plete. 11. As a wedge that breaks (through) the earth.
 12. By my voice I have called upon the Lord. 13. You
 (m.) seek falsehood for ever. 14. Let thy blood be a
 guard to me. 15. And you (m. s.) return to your in-
 heritance. 16. I have meditated upon Thy law. 17. But
 Thou hast willed truth. 18. Because Thou wert to me
 a helper. 19. And we call upon Thee in the evening.
 20. I will shout to Thee with confidence (lit. with
 pleasantness of face) "Glory to Thee, Lord". 21. I have
 not turned away from Thy commandments 22. O! the
 splendour that shone from the Father, I call upon Thee.
 23. Refrain (m. s.) from passing delights. 24. I will
 strike them (m.) and they will not be able to stand. 25.
 The Lord is living and blessed is He that strengthens
 me. 26. The earth is full (of) the Lord's Grace. 27.
 The Lord has chosen Jacob (for Him). 28. As faces
 are not similar to faces so hearts are not similar to
 hearts. 29. Bloody men hate the holy man and the
 just (m. pl.) love him. 30. I shall keep my mouth and
 I shall not sin by my tongue. 31. The soul that took
 refuge in Thy cross will see Thy mercy on the day
 of resurrection. 32. What-ever (ܐܝܬܐܢܐ) you (m. pl.) will
 bind on earth shall be bound (ܕܢܐܝܬܐܢܐ ܕܡܪܝܬܐ) in heaven;
 and what-ever (ܐܝܬܐܢܐ) you will solve on earth will be
 solved (ܕܢܐܝܬܐܢܐ ܕܡܪܝܬܐ) in heaven. 33. And the people
 quarreled (pl.) with Moses and with Aaron. 34. Let
 tranquillity dwell in (ܐܠܗܐ) thy (f.) bosom and let
 peace be thy fortress. 35. Fill (m. s.) them (m.) with

24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

Exercise 18 B.

1. Her companions (f.) also cried with her. 2. And thou hast consoled thy hand-maid. 3. Be **Thou** our Lord, a sun for me in the evening and I shall see Thy

| | | | |
|------|-----------------------|------|---------------------------|
| ⲉⲃⲁⲓ | scourge; plague; rod. | ⲛⲟⲩ | m. fortress. |
| ⲉⲃⲁⲓ | forgiver; pardoner. | ⲡⲁⲛⲁ | PA – he corrected; |
| ⲉⲃⲁⲓ | m. pure; plain; bare. | | correct thou. |
| ⲉⲃⲁⲓ | purity of heart. | ⲡⲁⲛⲁ | f. let her or thee |
| ⲉⲃⲁⲓ | m. variation; | | triumph; she will or thou |
| | variety, change. | | wilt triumph. |

Exercise 18 A.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23.

- ܐܢܝܢܐ f. sleep.
 ܐܢܝܢܐ f. pl. pleasures;
 delightful things.
 ܐܢܝܢܐ PA. overturned;
 upset (he)
 pl. ܐܢܝܢܐ : ܐܢܝܢܐ f.
 companion.
 ܐܢܝܢܐ m. sweet.
 ܐܢܝܢܐ to know; to discern
 ܐܢܝܢܐ m. wise (man)
 ܐܢܝܢܐ to gather; to
 collect.
 ܐܢܝܢܐ m. holy man; saint.
 ܐܢܝܢܐ m. little finger.
 ܐܢܝܢܐ abs. st. f. Grace.
 ܐܢܝܢܐ m. benefit; use.
 ܐܢܝܢܐ f. bride.
 ܐܢܝܢܐ m. gather, nig,
 congregation.
 pl. ܐܢܝܢܐ : ܐܢܝܢܐ m. heart.
 ܐܢܝܢܐ m. companion; friend,
 guide.
 ܐܢܝܢܐ m. mist; snow;
 steam.
 pl. ܐܢܝܢܐ : ܐܢܝܢܐ f.
 a blow; plague.
 ܐܢܝܢܐ one who strengthens
 ܐܢܝܢܐ to console.
 ܐܢܝܢܐ filled with
 grief or sorrow: mournful.
 ܐܢܝܢܐ m. helper.
- ܐܢܝܢܐ f. compassion;
 mercy; loving kindness.
 ܐܢܝܢܐ m. bitter.
 ܐܢܝܢܐ A man of authority;
 powerful; despot.
 ܐܢܝܢܐ tusk; molar tooth.
 ܐܢܝܢܐ f. pr. n. Sodom.
 pl. ܐܢܝܢܐ : ܐܢܝܢܐ f. splinter;
 wedge, pin.
 ܐܢܝܢܐ m. a bush.
 ܐܢܝܢܐ f. ܐܢܝܢܐ m. hated,
 detestable.
 ܐܢܝܢܐ m. banquet; feast;
 guest.
 ܐܢܝܢܐ m. passing;
 transgressing.
 ܐܢܝܢܐ m. strong.
 ܐܢܝܢܐ m. vigilant; angel.
 ܐܢܝܢܐ m. youth; young-
 man.
 ܐܢܝܢܐ save (thou) me.
 ܐܢܝܢܐ to shine; to splash.
 ܐܢܝܢܐ m. truth.
 ܐܢܝܢܐ truly.
 ܐܢܝܢܐ I have come (early)
 (ܐܢܝܢܐ) ܐܢܝܢܐ Pilot;
 shipmaster.
 ܐܢܝܢܐ m. wood; cross.
 ܐܢܝܢܐ m. wealth; possession
 ܐܢܝܢܐ fear.
 ܐܢܝܢܐ m. evening.

𐎧𐎠𐎵 – to like; to profit. s. m. 𐎧𐎠𐎵 f. 𐎧𐎠𐎵𐎵; pl. m. 𐎧𐎠𐎵𐎵𐎵
f. 𐎧𐎠𐎵𐎵 sweet; fragrant pleasant; graceful; agreeable.

(𐎧𐎠𐎵) 𐎧𐎠𐎵 to increase, multiply. s. m. 𐎧𐎠𐎵 f. 𐎧𐎠𐎵𐎵
or 𐎧𐎠𐎵; pl. m. 𐎧𐎠𐎵𐎵. f. 𐎧𐎠𐎵 – much; many;
great.

𐎧𐎠𐎵 to hate (besides 𐎧𐎠𐎵 : 𐎧𐎠𐎵 etc.) s. m. 𐎧𐎠𐎵.
f. 𐎧𐎠𐎵 : pl. m. 𐎧𐎠𐎵 f. 𐎧𐎠𐎵 hated; hateful.

𐎧𐎠𐎵 – to come (§ 99) s. m. 𐎧𐎠𐎵 f. 𐎧𐎠𐎵 pl. m. 𐎧𐎠𐎵
f. 𐎧𐎠𐎵 – come: arrived.

§ 96. **Syntax.** I. a) A noun specifying or designating an object of weight, measure, capacity, material or matter etc. either in the singular or in the plural is put in the accusative without the prep. 𐎧. Ex.

𐎧𐎠𐎵 𐎧𐎠𐎵 𐎧𐎠𐎵 – His mouth is opened a span (wide).

𐎧𐎠𐎵 𐎧𐎠𐎵 𐎧𐎠𐎵 – Each candle weighs one pound

b) The indirect object of verbs taking two accusatives also is put without the prep. 𐎧. Ex.

𐎧𐎠𐎵 𐎧𐎠𐎵 𐎧𐎠𐎵 – forgive us our debts. But the verb 𐎧𐎠𐎵 “to fill” governs the indirect object in the accusative or often with the preposition 𐎧 or 𐎧𐎠𐎵. Ex.

𐎧𐎠𐎵 𐎧𐎠𐎵 𐎧𐎠𐎵 𐎧𐎠𐎵 – fill this pot with water.

𐎧𐎠𐎵 𐎧𐎠𐎵 𐎧𐎠𐎵 – He fitted an arrow to the bow (lit.

He filled the bow with an arrow) 𐎧𐎠𐎵 𐎧𐎠𐎵 –
Fill them with gifts. (§ 127. iii)

II. The verb 𐎧𐎠𐎵 “to be” is often understood. It may not be repeated when it comes as predicate in different clauses in the same sentence, even if variations are required in the verbal form. (Vide § 27 I & § 35 I)

Ex. 𐎧𐎠𐎵 𐎧𐎠𐎵 𐎧𐎠𐎵 𐎧𐎠𐎵 𐎧𐎠𐎵 𐎧𐎠𐎵 –

| | | | | | |
|----|----|------|-------------------------|-------------|------------|
| II | M. | أنتَ | You (thou) „ | أَنتَ | You lived. |
| | F. | أنتِ | You | أَنتِ | „ „ |
| I | C. | أَنا | ⁽²⁾ I lived. | أَنا : أنتَ | We lived. |

Imperative.

| | | | | |
|----|-------|------------|---------------|----------|
| M. | اَنتَ | Live thou. | اَنتَ : اَنتَ | Live ye. |
| F. | اَنتِ | „ „ | اَنتِ : اَنتِ | „ „ |

Imperfect.

| | | | | | |
|-----|----|---------|------------------------------|---------|-------------------------------|
| III | M. | يُحْيِي | ⁽³⁾ He will live. | يُحْيِي | ⁽⁵⁾ They will live |
| | F. | يُحْيِي | She | يُحْيِي | |
| II | M. | يُحْيِي | You | يُحْيِي | You will live. |
| | F. | يُحْيِي | ⁽⁴⁾ You | يُحْيِي | |
| I | C. | يُحْيِي | I shall live. | يُحْيِي | We shall live. |

Infinitive.

Abs. يُحْيِي ⁽⁶⁾ Cons. يُحْيِي to live.

Present Participle.

| | | | | | |
|----------|---------|---------|-----|---------|------------------------|
| Sing. M. | يُحْيِي | living. | Pl. | يُحْيِي | ⁽⁷⁾ living. |
| F. | يُحْيِي | .. | | يُحْيِي | .. |

Perfect Participle.

| | | | | | |
|----------|---------|---------|-----|---------|---------|
| Sing. M. | يُحْيِي | living. | Pl. | يُحْيِي | living. |
| F. | يُحْيِي | .. | | يُحْيِي | .. |

4. The Perfect participle of a few Lamad weak verbs are formed like those of the strong verbs (§ 64 not B.). Ex.

W. S.
 (2) أَمَاتَ (3) أَمَاتَ or أَمَاتَ (4) أَمَاتَ or أَمَاتَ or
 أَمَاتَ (5) أَمَاتَ or أَمَاتَ (6) أَمَاتَ or أَمَاتَ or
 أَمَاتَ etc. (7) also أَمَاتَ.

Ex. ܐܘܬܪ ܕܐܠܗ - He had written; ܐܘܬܪ ܕܐܠܗ - He was writing ܐܘܬܪ ܕܐܠܗ - He was weak etc.

But ܐ is not occulted:- i. when ܐܘܬܪ precedes the predicate as ܐܘܬܪ ܐܘܬܪ ܐܘܬܪ - He was (became) just.

ii. when some other word stands between it and the predicate. Ex. ܐܘܬܪ ܐܘܬܪ ܐܘܬܪ ܐܘܬܪ - He was not the light. John. 1. 8.

iii. when ܐܘܬܪ means “to become, to happen, to be made”. Ex. ܐܘܬܪ ܐܘܬܪ ܐܘܬܪ - And the world was made by Him. John. 1. 10.

iv. when ܐܘܬܪ is complete verb in the sense of “to be” ܐܘܬܪ ܐܘܬܪ - there was a man; John. 1-6. ܐܘܬܪ ܐܘܬܪ ܐܘܬܪ - In Him was life. John 1. 4. (ܐܘܬܪ sing. according to the sense of ܐܘܬܪ “life”).

3. ܐܘܬܪ “to live” is the only Lamad weak verb with Yo'd for the second radical. Its conjugation is regular in the Perfect and Imperative; in other forms it is irregular. The second radical Yo'd falls away in the Imperfect, Infinitive and Perfect participle and in the feminine forms of the Present participle in East Syriac as well as in West Syriac. The East Syrians naturally vocalise the prefixes with Zlama short. ⁽¹⁾ But the West Syrians vocalise them with H^evo'so ܐ and sometimes also insert Alap before the first radical as if it were a Pe weak verb.

Conjugation.

Perfect.

| | | | | | |
|-----|----|------|------------|------------------|-------------|
| III | M. | ܐܘܬܪ | He lived. | ܐܘܬܪ ܐܘܬܪ : ܐܘܬܪ | They lived. |
| | F. | ܐܘܬܪ | She lived. | ܐܘܬܪ ܐܘܬܪ : ܐܘܬܪ | ” ” |

(1) But pronounced long.

(Intrans.) to stay, dwell, reside (𐤊 : 𐤌 : 𐤍 : 𐤏)

𐤌𐤍 to lift up, suspend, hang 𐤌𐤍 . 𐤌𐤍𐤍 . 𐤌𐤍𐤍𐤍

(Intrans.) to be suspended; to be hung.

B. 1. The Non-vocalised initial Nuṇ of the Pe Nuṇ Lamad weak verbs is generally assimilated into the second radical after a Prefix. (Vide § 76; § 77) Ex.

| | Imper. | Impf. | Infin. |
|------------------------|----------------|-------|---------|
| 𐤌𐤍 to injure; to harm. | 𐤌𐤍 (rarely 𐤌𐤍) | 𐤌𐤍 | 𐤌𐤍 |
| 𐤌𐤍 to quarrel. | 𐤌𐤍 | 𐤌𐤍 | 𐤌𐤍 |
| 𐤌𐤍 to forget. | 𐤌𐤍 | 𐤌𐤍 | 𐤌𐤍 etc. |

There are a few verbs whose initial Nuṇ is preserved even after a Prefix. Ex.

| | Imper. | Impf. | Infin. |
|--|---------|------------------|--------|
| 𐤌𐤍 to cry (for food). | 𐤌𐤍 | 𐤌𐤍 | 𐤌𐤍 |
| 𐤌𐤍 to drop down; to splash; to burst forth, project, break away. | 𐤌𐤍 | 𐤌𐤍 | 𐤌𐤍 |
| 𐤌𐤍 to be or become damp, wet. | 𐤌𐤍 | 𐤌𐤍 | 𐤌𐤍 |
| 𐤌𐤍 to be intent, inclined. | 𐤌𐤍 . 𐤌𐤍 | (𐤌𐤍) 𐤌𐤍 (𐤌𐤍) | (𐤌𐤍) |

2. The verb 𐤌𐤍 – to be; to begin to be; to exist; to happen, to live or remain in a place; to become. etc.

a) 𐤌𐤍 may sometimes give up the second radical Waṇ in the following forms of the Imperfect and admit prefixes 𐤌 without vowel, as, 𐤌𐤍 for 𐤌𐤍 he or we will be; 𐤌𐤍 for 𐤌𐤍 – you (m. s.) or she will be; 𐤌𐤍 for 𐤌𐤍 you (f. s.) will be.

b) 𐤌𐤍 is used as auxiliary to other verbs in the formation of compound tenses (§ 203). When 𐤌𐤍 (Perfect) follows, a verb or its predicate, 𐤍 is occulted.

| | | | | | |
|-------|--|---------|-------|-------|-------|
| ܐܬܝܪܐ | to turn in or aside. | (ܐܬܝܪܐ) | ܐܬܝܪܐ | ܐܬܝܪܐ | ܐܬܝܪܐ |
| ܐܬܝܪܐ | to hate. | | ܐܬܝܪܐ | ܐܬܝܪܐ | ܐܬܝܪܐ |
| ܐܬܝܪܐ | to hear, hearken, | (ܐܬܝܪܐ) | ܐܬܝܪܐ | ܐܬܝܪܐ | ܐܬܝܪܐ |
| | answer, to converse with. | | | | |
| ܐܬܝܪܐ | to turn, return. | | ܐܬܝܪܐ | ܐܬܝܪܐ | ܐܬܝܪܐ |
| ܐܬܝܪܐ | to will, prefer; to be pleased | (ܐܬܝܪܐ) | ܐܬܝܪܐ | ܐܬܝܪܐ | ܐܬܝܪܐ |
| ܐܬܝܪܐ | to incline, turn aside. | | ܐܬܝܪܐ | ܐܬܝܪܐ | ܐܬܝܪܐ |
| ܐܬܝܪܐ | to rend, break through, cleave. | | ܐܬܝܪܐ | ܐܬܝܪܐ | ܐܬܝܪܐ |
| ܐܬܝܪܐ | to earn, attain, purchase, get. | | ܐܬܝܪܐ | ܐܬܝܪܐ | ܐܬܝܪܐ |
| ܐܬܝܪܐ | to call, cry out, shout, sound trumpet. | | ܐܬܝܪܐ | ܐܬܝܪܐ | ܐܬܝܪܐ |
| ܐܬܝܪܐ | to call, invoke; to summon, invite; to read. | | ܐܬܝܪܐ | ܐܬܝܪܐ | ܐܬܝܪܐ |
| ܐܬܝܪܐ | to chastise, instruct. | | ܐܬܝܪܐ | ܐܬܝܪܐ | ܐܬܝܪܐ |
| ܐܬܝܪܐ | to think, reflect, heed, meditate. | (ܐܬܝܪܐ) | ܐܬܝܪܐ | ܐܬܝܪܐ | ܐܬܝܪܐ |
| ܐܬܝܪܐ | to feed, rule, govern. | | ܐܬܝܪܐ | ܐܬܝܪܐ | ܐܬܝܪܐ |
| ܐܬܝܪܐ | † to be equal, even; sufficient, worthy. | | ܐܬܝܪܐ | ܐܬܝܪܐ | ܐܬܝܪܐ |
| ܐܬܝܪܐ | to loosen, untie, solve, absolve, | | ܐܬܝܪܐ | ܐܬܝܪܐ | ܐܬܝܪܐ |

† Against § 6. 3. the West Syrians do dot change Zqap on the initial into Pthaha in the Present participle, nor the East Syrians change the Pthaha on the initial into Zqāpa in the Perfect participle of P^eAL form of verbs whose second radical is Waw (expressed). Ex. Present participle. E. S. ܐܬܝܪܐ : ܐܬܝܪܐ : ܐܬܝܪܐ : ܐܬܝܪܐ

W. S. ܐܬܝܪܐ : ܐܬܝܪܐ : ܐܬܝܪܐ : ܐܬܝܪܐ

Perfect participle, E. S.

ܐܬܝܪܐ : ܐܬܝܪܐ : ܐܬܝܪܐ : ܐܬܝܪܐ

W. S. ܐܬܝܪܐ : ܐܬܝܪܐ : ܐܬܝܪܐ : ܐܬܝܪܐ

| | | |
|----|---|---|
| M. | אֲנִי נִבְחַרְתִּי : אֲנִי נִבְחַרְתִּי | אֲנִי נִבְחַרְתִּי : אֲנִי נִבְחַרְתִּי |
| | I am (being) chosen. | we are (being) chosen. |
| F. | אֲנִי נִבְחַרְתִּי : אֲנִי נִבְחַרְתִּי | אֲנִי נִבְחַרְתִּי : אֲנִי נִבְחַרְתִּי |
| | I am | we are |

§ 95. A. Lamad- Alap verbs are mostly of regular conjugation. Ex.

בָּנִי = to build – Imper. בָּנֵה = Impf. יִבְנֶה Infin. מִבְּנֶה
 שָׁאַ = to seek; search. (acc; אֶל) שָׁאַ – יִשְׁאַ – מִשְׁאַ
 to pray; beseech (פָּנֵה); to dispute (רָחַק).

(Present Participle impersonally denotes near future).

| | | | |
|--|----------|-------------|-------------|
| בָּרָא = to create. | בָּרָא . | יִבְרָא . | מִבְּרָא . |
| בָּחַר = to choose; to elect. | בָּחַר . | יִבְחַר . | מִבְּחַר . |
| פָּתַח = to reveal; to uncover;
to show. | פָּתַח . | יִפְתַּח . | מִפְּתַח . |
| קָרָא = to call out, call
upon, implore. | קָרָא . | יִקְרָא . | מִקְרָא . |
| דָּמָה = to be like; to resemble. | דָּמָה . | יִדְמָה . | מִדְּמָה . |
| נִגַּח = to win. | נִגַּח . | יִנְגַּח . | מִנְּגַח . |
| רָאָה = to see, (acc. or אֶל) | רָאָה . | יִרְאָה . | מִרְאָה . |
| חָטָא = to sin, offend. (אֶל : אֵל) | חָטָא . | יִחְטָא . | מִחְטָא . |
| שָׁכַח = to forget. | שָׁכַח . | יִשְׁכַּח . | מִשְׁכַּח . |
| סָתַר = to conceal; to lie hid. | סָתַר . | יִסְתַּר . | מִסְתַּר . |
| מָנַע = to withhold; prohibit;
hinder; forbid. | מָנַע . | יִמְנַע . | מִמְנַע . |
| מָחָה : מָחָה = to blot out, wipe off. | מָחָה . | יִמְחָה . | מִמְחָה . |
| בָּרַח = to arrive, ap-
proach, reach | בָּרַח . | יִבְרַח . | מִבְּרַח . |
| מָלַא = to fill, to be full; to be
satisfied. (אֶל : אֵל , rare acc.) | מָלַא . | יִמְלָא . | מִמְלָא . |

PRESENT PARTICIPLE.

| | | | | |
|----|---------|----------|---------|----------|
| M. | بُـجـيـ | weeping. | بُـجـيـ | weeping. |
| F. | بُـجـيـ | „ | بُـجـيـ | „ |

PERFECT PARTICIPLE.

| | | | | | |
|----|------------------------|---------|----------|---------|---------------------|
| M. | (بـجـيـ) | بُـجـيـ | (بـجـيـ) | بُـجـيـ | { chosen
(being) |
| F. | (بـجـيـ ¹) | بُـجـيـ | (بـجـيـ) | بُـجـيـ | |

Present Tense.

i. ACTIVE.

| | | | | | |
|-----|----|-----------------------------|------------------|-----------------------------|------------------------|
| III | M. | (بـجـيـ) بُـجـيـ | He is weeping. | (بـجـيـ) بُـجـيـ | { They are
weeping. |
| | F. | (بـجـيـ) بُـجـيـ | She is „ | (بـجـيـ) بُـجـيـ | |
| II | M. | أنتَ بُـجـيـ : أنتَ بُـجـيـ | you are weeping. | أنتَ بُـجـيـ : أنتَ بُـجـيـ | { you are weeping. |
| | F. | أنتِ بُـجـيـ : أنتِ بُـجـيـ | you are weeping. | أنتِ بُـجـيـ : أنتِ بُـجـيـ | |
| I | M. | أنا بُـجـيـ : أنا بُـجـيـ | I am weeping. | أنا بُـجـيـ : أنا بُـجـيـ | { we are weeping. |
| | F. | أنا بُـجـيـ : أنا بُـجـيـ | I am | أنا بُـجـيـ : أنا بُـجـيـ | |

ii. PASSIVE.

| | | | | |
|----|-----------------------------|--------------------------|-----------------------------|---------------------------------|
| M. | (بـجـيـ) بُـجـيـ | He is (being)
chosen. | (بـجـيـ) بُـجـيـ | { They are
(being)
chosen |
| F. | (بـجـيـ) بُـجـيـ | She | (بـجـيـ) بُـجـيـ | |
| M. | أنتَ بُـجـيـ : أنتَ بُـجـيـ | you are (being) chosen. | أنتَ بُـجـيـ : أنتَ بُـجـيـ | { you are (being) chosen |
| F. | أنتِ بُـجـيـ : أنتِ بُـجـيـ | you are | أنتِ بُـجـيـ : أنتِ بُـجـيـ | |

(1) There is no Perfect participle for بُـجـيـ. The forms بُـجـيـ : بُـجـيـ etc. given above only serve as a model. To make up the deficiency the P. Participle of بُـجـيـ given. (Vide § 95. B. 4. for other forms of Perfect participle.)

Conjugation.

ܐܝܬܝܪ - to weep.

PERFECT.

| | | | | | | |
|-----|----|--------|---------------------|-----------------|-----|------------|
| III | M. | ܐܝܬܝܪ | He wept. | ܐܝܬܝܪܐ : ܐܝܬܝܪܐ | (2) | They wept. |
| | F. | ܐܝܬܝܪܐ | She wept. | ܐܝܬܝܪܐ : ܐܝܬܝܪܐ | (3) | " " |
| II | M. | ܐܝܬܝܪܐ | You (thou)
wept. | ܐܝܬܝܪܐ | | You wept. |
| | F. | ܐܝܬܝܪܐ | " " | ܐܝܬܝܪܐ | | " " |
| I | C. | ܐܝܬܝܪܐ | (1) I wept. | ܐܝܬܝܪܐ : ܐܝܬܝܪܐ | | We wept. |

IMPERRATIVE.

| | | | | | |
|----|--------|------------|-----------------|-----|----------|
| M. | ܐܝܬܝܪ | weep thou. | ܐܝܬܝܪܐ : ܐܝܬܝܪܐ | (2) | weep ye. |
| F. | ܐܝܬܝܪܐ | " " | ܐܝܬܝܪܐ : ܐܝܬܝܪܐ | | " " |

IMPERFECT.

| | | | | | | |
|-----|----|--------|--------------------------|--------|-----|----------------|
| III | M. | ܐܝܬܝܪܐ | (4) He will weep. | ܐܝܬܝܪܐ | (6) | they will weep |
| | F. | ܐܝܬܝܪܐ | She " " | ܐܝܬܝܪܐ | | " " " |
| II | M. | ܐܝܬܝܪܐ | You (thou)
will weep. | ܐܝܬܝܪܐ | | you will weep. |
| | F. | ܐܝܬܝܪܐ | (5) " " " | ܐܝܬܝܪܐ | | " " " |
| I | C. | ܐܝܬܝܪܐ | I shall weep. | ܐܝܬܝܪܐ | | we shall weep. |

Infinitive.

Abs. ܐܝܬܝܪ - Cons. ܐܝܬܝܪ to weep.

(1) W. S. ܐܝܬܝܪܐ. (2) W. S. ܐܝܬܝܪܐ : ܐܝܬܝܪܐ.

(3) Pronounced Bēkha'i : Bēkha'yen. (4) also with short Zlāma ܐܝܬܝܪܐ as ܐܝܬܝܪܐ in recent editions of Syriac books (5) W. S. ܐܝܬܝܪܐ also. (6) W. S. ܐܝܬܝܪܐ.

s. enclitic leaves out the final Alap and the final radical is represented by Yo'd as $\text{ךָ-גָּ-יָ} = \text{יָ-גָּ-יָ}$ - I am weeping יָ-גָּ-יָ - I am willing; etc. (Vide § 65. note 4.)

ii. In 2. m. s. the final Alap of the participle is changed into Yo'd. Ex. $\text{אַתָּה יָ-גָּ-יָ} = \text{אַתָּה-גָּ-יָ}$ - thou art weeping: $\text{אַתָּה יָ-קָּ-יָ} = \text{אַתָּה-קָּ-יָ}$ - thou art called.

iii. In 2. f. s. the final Alap of the (feminine) participle is dropped, and the Zqapa preceding it is turned into Pthaha. $\div \gamma$. Ex. $\text{אַתְּ יָ-קָּ-יָ} = \text{אַתְּ-קָּ-יָ}$ - thou art calling: $\text{אַתְּ יָ-קָּ-יָ} = \text{אַתְּ-קָּ-יָ}$ - thou art called.

iv. In 1. f. s. and m. and f. pl. and 2 m. and f. pl. the changes take place as in strong verbs. (Vide. § 65. note 1-3). Ex.

| | | | | |
|-----------|--------------------|---|--------------------|------------------------|
| 1. f. s. | יָ-קָּ-יָ | : | יָ-קָּ-יָ | I am calling- pr. act |
| | יָ-קָּ-יָ | : | יָ-קָּ-יָ | I am called- pr. pass. |
| 1. M. pl. | יָ-קָּ-יָ | : | יָ-קָּ-יָ | We are calling - act. |
| | יָ-קָּ-יָ | : | יָ-קָּ-יָ | We are called- pass. |
| 1. F. pl. | יָ-קָּ-יָ | : | יָ-קָּ-יָ | We are calling- act. |
| | יָ-קָּ-יָ | : | יָ-קָּ-יָ | We are called- pass. |
| 2. M. pl. | יָ-קָּ-יָ | : | יָ-קָּ-יָ | You are calling- act. |
| | יָ-קָּ-יָ | : | יָ-קָּ-יָ | You are called- pass. |
| F. pl. | יָ-קָּ-יָ | : | יָ-קָּ-יָ | You are calling- act. |
| | יָ-קָּ-יָ | : | יָ-קָּ-יָ | You are called- pass. |

F. Infinitive :- The prefix וְ is added to the stem terminating in יָ - יָ , as $\text{וְיָ} : \text{וְיָ}$ to weep.

G. Rökkākha and Qüsšāya:- The first and the second radicals are of soft or hard aspirate as they are in strong verbs. (Vide. § 71. note 2).

v. When 2. f. s. termination ךָ is added the final radical becomes Yo'd, and its vowel ָ is coalesced with the preceding וֹ . Ex. $\text{ךָ} + \text{לָבַדְךָ} = \text{ךָ} \text{לָבַדְךָ} = \text{לָבַדְךָ}$. Thou (f.) shalt weep.

D. 1. Present participle: i. The first radical assumes the vowel Zqapa ִ and preserves it throughout as in strong verbs.

ii. In m. s. the third radical stands as Alap; and the vowel on the penultimate becomes Zlama ָ (long). Ex. לָבַדְךָ weeping. (Vide f. note C. ii. above).

iii. When the feminine terminations ִי (sing.) and ִי (pl.) are added the final radical becomes Yo'd and the vowel preceding is dropped off. Ex. f. s. לָבַדְךָ ; f. pl. לָבַדְכֶּיךָ .

iv. The masculine pl. termination ִי is coalesced with the preceding ִי (ִי) to become ִי . Ex. $\text{ךָ} + \text{לָבַדְךָ} = \text{ךָ} + \text{לָבַדְךָ} = \text{לָבַדְךָ}$.

2- Perfect participle: i. In m. s. the first radical is without vowel; the third radical stands as Alap and the penultimate assumes Zlama ָ (long) as in the present participle. Ex. לָבַדְךָ - wept (being).

ii. The change of vowel on the penultimate and of the final radical ךָ when terminations are added are the same as in the present participle. When the feminine terminations are added the first radical assumes Pthā'ha ִ ָ . Ex.

f. s. לָבַדְךָ ; f. pl. לָבַדְכֶּיךָ ; m. pl. לָבַדְכֶם .

E. Present tense (Active and Passive). When pronominal enclitics are written jointly:— i. In l. m. s. the participles (present and perfect) drop the final Alap. Ex. $\text{לָבַדְךָ} + \text{אֲנִי} = \text{לָבַדְךָ}$ - I am weeping; $\text{לָבַדְךָ} + \text{אֲנִי} = \text{לָבַדְךָ}$ I am called. etc. Very rarely in the present tense l. m.

f. s. and m. and f. pl. 1st form the final radical is assimilated into the terminations (◌ & ◌): d) for m. pl. 2nd form the third radical stands as Alap. (or rarely as Waṯw in West Syriac). Ex.

fem. s. ◌ + ◌ = ◌ — ◌ — weep thou (f.)

fem. pl. i. ◌ + ◌ = ◌ — ◌ { weep
ye.
ii ◌ + ◌ = ◌ + ◌ — ◌ — ◌

m. pl. i. ◌ + ◌ = ◌ — ◌ (A ib — above.)

ii. ◌ + ◌ = ◌ + ◌ = ◌ — ◌ or ◌ [weep ye.

C. Imperfect: i. Prefixes are added regularly to the stem (ie. Imper. m. s.).

ii. When there is no additional termination the final radical is presented as Alap and the vowel preceding becomes Zlāma long. * ◌ — He will weep, ◌ — I will weep etc. W. S. ◌ — ◌ etc.

iii. 2. & 3. m. pl. termination ◌ becomes ◌ (◌ in W. S.); and the final radical with the vowel preceding is dropped off when it is added. Ex.

◌ + ◌ = ◌ — They will weep.

iv.. With 2. & 3. f. pl. termination ◌ the final radical becomes Yoḏ and the vowel (◌) preceding is dropped off. Ex. ◌ + ◌ = ◌ — they (f.) will weep.

* Zlāma before Alap and Yod should be long, but the East Syrians of recent times wrongly mark Zlāma short also as ◌ (Clef No. 86), because it is pronounced short. (§ 5 note 5).

(ܬܒܬ) She wept. *b*) ܬܒܬܗ - They wept. (W. S. ܬܒܬܗ - they wept. Vide § 6. 3; § 30. 7; § 55. 3.).

ii. The final Alap is retained in 3. m. pl. 2nd form without any change of vowel in E. S. ܬܒܬܗܢ they wept. ܬܒܬܗܢ But in West Syriac ܢ is changed into ܢ (i b. above) ܬܒܬܗܢ they (m.) wept. In West Syriac, sometimes the final Alap is found changed into Waṯw in this form and in the Imperative m. pl. 2nd form. Ex. ܬܒܬܗܢ for ܬܒܬܗܢ. ܬܒܬܗܢ - they called, for ܬܒܬܗܢ. etc.

iii. The final Alap is changed into Yoḏ and the preceding Zqapa ܐ into Pthaha ܐ) in 2. m. & f. sing. & pl., and *b*) in 3. f. pl. Ex.

a) ܬܒܬܗܢ m. ܬܒܬܗܢ f. thou hast wept. ܬܒܬܗܢ m. ܬܒܬܗܢ f. you have wept.

b) ܬܒܬܗܢ : ܬܒܬܗܢ f. B^ek^haī : B^uk^haīyēn (ܐ long ā) they wept.

iv. The final Alap is changed into Yoḏ *a*) and the Preceding Zqapa into Zlama long ܐ in the 1st sing. in East Syriac. Ex. ܬܒܬܐ. I wept. (5 note 3).

b) In West Syriac the Zqofo ܐ is changed into H^evoṣso ܐ to form a single vowel together with the following Yoḏ, as ܬܒܬܐ - I wept.

B. Imperative: i. M. s. is formed by a change of the radical ܬ into ܬ. Ex. ܬܒܬ - ܬܒܬ weep thou. (rt. ܬܒܬ).

ii. When terminations are added *a*) for the feminine singular and plural H^evassa ܐ after the second radical becomes Zqapa ܐ and the third radical is retained as Yoḏ. *b*) for m. pl. also ܐ is changed into ܐ. *c*) for

will die for them (m.). 30. Look before thee (m.) that thou shalt not fall. 31. He flew on the wings of the Spirit. 32. Lo! I am dying (f.) while any thing of these has not been done by me (ܡܕܝܕܐܢܝܐ). 33. I have hoped in the Lord, I will not tremble. 34. My leg stood in uprightness. 35. Our Lord! spare the dead on that day. 36. His heart shook as the trees shake. 37. Thy (m.) mercy moved to descend. 38. Feed thou (m.) the poor. 39. The Son feeds the worlds with His body. 40. Those who slept in sorrow will rise in joy and enter into the kingdom with radiant faces.

LESSON XXI.

Lamad Weak Verbs.

§ 93. A verb with a weak letter (ܐܠܦ) as the third radical is designated as “Lamad weak” or “Defective” by Syriac Grammarians. There is no verb in Syriac with Waʿw as the third radical. There are many verbs in which Alap stands as the third radical. They are called Lāmad Alap verbs. They are mostly transitive. There are a few verbs in which Yoʿd forms the third radical. They are called Lamad Yoʿd verbs. They are all intransitive.

A.. ܐܠܦ – Lamad – Alap Verbs.

§ 94. Lamad Alap Verbs are vocalised with Zqapa ܐ after the second radical in the Perfect 3. m. s. In the course of conjugation the following peculiarities may be observed:—

A. Perfect:— i. The final Alap is dopped: a) in 3. f. s. and b) in 3. m. pl. first form. Ex. a) ܐܬܬܐܠܦ (rt.

[illegible]

| | |
|--|---|
| ḫṣṣṣṣ m. Pillar. | (ḫṣṣṣṣ) ḫṣṣṣṣ m. odour. |
| ḫṣṣṣṣ m. wicked or cruel man. | ḫṣṣṣṣ ḫṣṣṣṣ Lover of men; Philanthropist. |
| ḫṣṣṣṣ m. continuance, staying behind. | ḫṣṣṣṣ ḫṣṣṣṣ f. Love of wealth; avarice. |
| ḫṣṣṣṣ ḫṣṣṣṣ good bye; remain in peace. | ḫṣṣṣṣ m. mercy; bowels. |
| f. ḫṣṣṣṣ : ḫṣṣṣṣ m. radiant; shining. | ḫṣṣṣṣ m. rod, staff; scourging; tribe. |
| ḫṣṣṣṣ m. snare. | ḫṣṣṣṣ m. beauty; fairness. |
| ḫṣṣṣṣ ḫṣṣṣṣ f. killing the soul | ḫṣṣṣṣ The rest: remnant. |
| ḫṣṣṣṣ standig (in life) | ḫṣṣṣṣ ḫṣṣṣṣ all the rest. |
| ḫṣṣṣṣ ḫṣṣṣṣ m. Near- kin. | (ḫṣṣṣṣ) ḫṣṣṣṣ m. wonder. |
| ḫṣṣṣṣ f. majesty; greatness. | ḫṣṣṣṣ m. penitent. |
| (ḫṣṣṣṣ) ḫṣṣṣṣ m. race; course. | ḫṣṣṣṣ m. devil; dragon. |
| ḫṣṣṣṣ f. desire; concupiscence; lust. | ḫṣṣṣṣ f. straightness; uprightness. |
| | ḫṣṣṣṣ to make straight. |

Exercise 17 A.

- 1 ḫṣṣṣṣ ḫṣṣṣṣ 2 ḫṣṣṣṣ ḫṣṣṣṣ 3 ḫṣṣṣṣ
- 4 ḫṣṣṣṣ ḫṣṣṣṣ 5 ḫṣṣṣṣ ḫṣṣṣṣ
- 6 ḫṣṣṣṣ ḫṣṣṣṣ ḫṣṣṣṣ ḫṣṣṣṣ ḫṣṣṣṣ
- 7 ḫṣṣṣṣ ḫṣṣṣṣ ḫṣṣṣṣ 8 ḫṣṣṣṣ ḫṣṣṣṣ
- 9 ḫṣṣṣṣ ḫṣṣṣṣ ḫṣṣṣṣ ḫṣṣṣṣ 10 ḫṣṣṣṣ ḫṣṣṣṣ ḫṣṣṣṣ
- 11 ḫṣṣṣṣ ḫṣṣṣṣ ḫṣṣṣṣ ḫṣṣṣṣ 12 ḫṣṣṣṣ ḫṣṣṣṣ
- 13 ḫṣṣṣṣ ḫṣṣṣṣ ḫṣṣṣṣ ḫṣṣṣṣ ḫṣṣṣṣ

Vocabulary.

ܡܚܕܐ m. honour; glory;
magnificence.

ܠܬܐ f. ship.

ܡܥܬܐ f. hand-maid;
servant-maid.

(ܡܥܬܐ) ܡܥܬܐ f. in our face;
before us.

ܡܡܬܐ m. chest, ark (of the
covenant).

ܡܡܬܐ because.

ܡܡܬܐ f. weeping.

ܡܡܬܐ m. sweet; pleasant.

ܡܡܬܐ f. (collective) herd
(of cattle, pigs)

pl. ܡܡܬܐ : ܡܡܬܐ

f. creation; creature.

ܡܡܬܐ David's
daughter.

ܡܡܬܐ king's daughter;
princess.

ܡܡܬܐ m. adultery; forni-
cation.

ܡܡܬܐ m. generation.

ܡܡܬܐ m. generations
of the world (or of
centuries!)

ܡܡܬܐ I was.

ܡܡܬܐ f. trembling; fear.

ܡܡܬܐ m. charity; love.

abs. ܡܡܬܐ : ܡܡܬܐ m. pl.
living; alive; life.

ܡܡܬܐ all passions; all
sorrows.

ܡܡܬܐ m. noon; mid-day.

ܡܡܬܐ m. type; pattern.

abs. ܡܡܬܐ : ܡܡܬܐ today.

ܡܡܬܐ I knew (m.)

ܡܡܬܐ Mother of
God.

ܡܡܬܐ f. gathering;
meeting.

ܡܡܬܐ f. grief; sorrow.

ܡܡܬܐ Nothing.

ܡܡܬܐ outside.

(ܡܡܬܐ) ܡܡܬܐ there-
fore; so then.

ܡܡܬܐ m. victual; food.

ܡܡܬܐ m. dwelling; abode.

ܡܡܬܐ f. all sufficient.

ܡܡܬܐ f. prophecy.

ܡܡܬܐ m. guard; keeper;
watch man.

ܡܡܬܐ I hoped.

pl. ܡܡܬܐ : ܡܡܬܐ

f. treasure.

ܡܡܬܐ m. hater; one who
hates.

ܡܡܬܐ adv. while.

ܡܡܬܐ m. youth; young-
man.

אָ - to hearken; to give heed; to give ear.

၁၀၆ : ၁၀၆ : ၁၆၁ .

𐎠𐎢𐎡𐎹 - to stand; to exist.

ῥαῖ : ῥαῖς : ῥαῖς .

𐤀 𐤍 - to stand for; 𐤀 𐤍𐤅 to stand against; to oppose

ᐱᐱᐱ - to take breath.

مذموم : مذموم : مذموم .

2.2 - to devastate; to wander.

מִצְוָה : מִצְוָה : מִצְוָה .

Xi - to treat with contempt; to neglect. **Xi** : **Xi** : **Xi**

כָּשׁוּב - to repent; to return; to
[come back. כָּשׁוּב : כָּשׁוּב : כָּשׁוּב .

§ 92. **Syntax.** I. A noun put in apposition with another noun agrees wit that noun in case; but, it does not admit the case forming prefix or preposition. Ex.
 ገዳሴን ልጅ ሆኖ ባለቤትነት - to virgin Mary, the mother God.

II. The same word or words standing as subject to more than one predicate or clause joined by a conjunction in the same sentence may not be repeated. Likewise a word object to more than one verb, predicate to the same subject, in a sentence, may not be repeated. Ex. $\text{ܐܠܗܐܐ ܕܡܝܚܕܐ ܕܡܝܚܕܐ ܕܡܝܚܕܐ ܕܡܝܚܕܐ ܕܡܝܚܕܐ ܕܡܝܚܕܐ}$
The Holy Spirit plaits the crown and puts (it) on your head.

III. When the subject of a sentence is a collective noun, masculine or feminine, the predicate may be put in the singular agreeing with its form, or in the masculine plural agreeing with the collective sense. Ex.

وَجَلَّ سَرَّهٖ سَوَّاهٖ لَاحِدَ ذَنَبِهٖ فَوَقَدَ سَوَّاهٖ
And that whole herd made straight over to a steep
place and fell into the sea.

نَظَرَ - to look, behold, gaze. نَظَرٌ : نَظَرٌ : نَظَرٌ :

... نَظَرَ - to give head to; to look at.

نَظَرَ : نَظَرَ : نَظَرَ - to look at; to regard; to consider
to expect.

نَظَرَ - to beware of.

نَظَرَ - to fly; metaph. to float. نَظَرَ : نَظَرَ : نَظَرَ :

نَظَرَ - to curse. نَظَرَ : نَظَرَ : نَظَرَ .

نَظَرَ - to deal in corns, to supply or transport provisions.

نَظَرَ : نَظَرَ : نَظَرَ .

نَظَرَ - to touch; to feel; to explore. نَظَرَ : نَظَرَ : نَظَرَ :

نَظَرَ - to move to and fro; to toss in sleep; to stagger;

tremble. نَظَرَ : نَظَرَ : نَظَرَ .

نَظَرَ - to rest; to be at rest; to cease. نَظَرَ : نَظَرَ : نَظَرَ :

نَظَرَ - to sleep heavily; to slumber. نَظَرَ : نَظَرَ : نَظَرَ :

نَظَرَ - to fence; to close; (نَظَرَ) نَظَرَ : نَظَرَ : نَظَرَ
[to hedge]

نَظَرَ to inhale; to breathe; to drink; to smell.

(نَظَرَ) نَظَرَ : نَظَرَ : نَظَرَ :

نَظَرَ - to breathe; to blow (with نَظَرَ or rarely نَظَرَ);

scatter. نَظَرَ : نَظَرَ : نَظَرَ :

نَظَرَ - to remain; to stay; to stay behind. نَظَرَ : نَظَرَ : نَظَرَ :

(with نَظَرَ or نَظَرَ of a person and نَظَرَ of a place
state.).

نَظَرَ - to cease; to desert from; to fall short of.

نَظَرَ - to hunt; to chase; to fish; to catch. نَظَرَ : نَظَرَ : نَظَرَ :

نَظَرَ - to fast; to abstain. نَظَرَ : نَظَرَ : نَظَرَ :

نَظَرَ - to form; to fashion; to depict; to draw;

represent. نَظَرَ : نَظَرَ : نَظَرَ :

§ 91. Concave verbs have a regular conjugation as shown in the above paradigm. A few of them of frequent occurrence are given below :—

لَجَّ - to lodge, to pass the night, to remain all night.

Imper. لَجِّ، Impf. لَجَّ، Infin. لَجْ . (used with لَجَّ of a person and لَجَّ of a place, time, state). ;

لَجَّ to stir; to flow out abundantly; to pour forth to be moved with mercy or compassion. Impert. لَجَّ، Impf. لَجَّ. Infin. لَجْ . (used only with لَجَّ - bowels and لَجَّ before the object.)

لَجَّ to judge; to rule; to condemn; to decree; to plead. etc. Impert. لَجَّ. Impf. لَجَّ. Infin. لَجْ .

لَجَّ لَجَّ - to debate; to strive.

لَجَّ - to exult; to leap for joy. Imper. لَجَّ. Impf. لَجَّ. Infin. لَجْ .

لَجَّ - to gaze from afar; to observe. Imp. لَجَّ. Impf. لَجَّ. Infin. لَجْ .

لَجَّ - to trample or tread over. Imp. لَجَّ. Impf. لَجَّ. Infin. لَجْ .

لَجَّ - to move; to put in motion. Imp. لَجَّ. Impf. لَجَّ. Infin. لَجْ . (often followed by verbs of motion)

لَجَّ - to feed; to provide; to supply; to sustain. لَجَّ. لَجَّ. لَجَّ.

لَجَّ - to be moved; to quake; to tremble لَجَّ:لَجَّ:لَجَّ

لَجَّ - to pity; to have pity; to spare; to have regard.

لَجَّ:لَجَّ:لَجَّ (with لَجَّ of the person); to refrain from (with لَجَّ.)

لَجَّ لَجَّ - God forbid; far be it from me.

PERFECT PARTICIPLE.

| | | | | |
|-------|----|------------------|--------------------|---|
| Sing. | M. | † Ḥ-ḥ or Ḥ-ḥ-ḥ | : Ḥ-ḥ-ḥ or Ḥ-ḥ-ḥ-ḥ | { |
| | F. | Ḥ-ḥ-ḥ or Ḥ-ḥ-ḥ-ḥ | Ḥ-ḥ-ḥ or Ḥ-ḥ-ḥ-ḥ | |

PRESENT TENSE. i. ACTIVE.

| | | | | |
|-----|----|---------------------|---------------------|------------|
| III | M. | (ḥ-ḥ) Ḥ-ḥ He lodges | (Ḥ-ḥ) Ḥ-ḥ-ḥ { | They lodge |
| | F. | (ḥ-ḥ) Ḥ-ḥ-ḥ She „ | (Ḥ-ḥ) Ḥ-ḥ-ḥ { | |
| II | M. | Ḥ-ḥ Ḥ-ḥ - Ḥ-ḥ-ḥ | Ḥ-ḥ Ḥ-ḥ-ḥ - Ḥ-ḥ-ḥ-ḥ | You lodge. |
| | F. | Ḥ-ḥ Ḥ-ḥ - Ḥ-ḥ-ḥ | Ḥ-ḥ Ḥ-ḥ - Ḥ-ḥ-ḥ-ḥ | |
| I | M. | Ḥ-ḥ Ḥ-ḥ - Ḥ-ḥ-ḥ | Ḥ-ḥ Ḥ-ḥ-ḥ - Ḥ-ḥ-ḥ-ḥ | We lodge. |
| | F. | Ḥ-ḥ Ḥ-ḥ - Ḥ-ḥ-ḥ | Ḥ-ḥ Ḥ-ḥ - Ḥ-ḥ-ḥ-ḥ | |
| | | I lodge. | | |
| | | I „ | | |

ii. PASSIVE (of Ḥ-ḥ - to judge.)

| | | | |
|-----|----|--------------------------------|------------------------------|
| III | M. | (ḥ-ḥ) Ḥ-ḥ He is judged (being) | (Ḥ-ḥ) Ḥ-ḥ-ḥ they are judged. |
| | F. | (ḥ-ḥ) Ḥ-ḥ-ḥ She „ „ | (Ḥ-ḥ) Ḥ-ḥ-ḥ „ „ |
| II | M. | Ḥ-ḥ Ḥ-ḥ - Ḥ-ḥ-ḥ | Ḥ-ḥ Ḥ-ḥ-ḥ - Ḥ-ḥ-ḥ-ḥ |
| | F. | Ḥ-ḥ Ḥ-ḥ - Ḥ-ḥ-ḥ | Ḥ-ḥ Ḥ-ḥ - Ḥ-ḥ-ḥ-ḥ |
| I | M. | Ḥ-ḥ Ḥ-ḥ - Ḥ-ḥ-ḥ | Ḥ-ḥ Ḥ-ḥ-ḥ - Ḥ-ḥ-ḥ-ḥ |
| | F. | Ḥ-ḥ Ḥ-ḥ - Ḥ-ḥ-ḥ | Ḥ-ḥ Ḥ-ḥ - Ḥ-ḥ-ḥ-ḥ |
| | | You (thou) are judged. | You are judged |
| | | You „ „ | You „ „ |
| | | I am judged. | We are judged. |
| | | I am „ | We are „ |

† The root Ḥ-ḥ has no Perfect participle. Here this form is given only to present a sample of this form of verb.

Conjugation.

لُجِدَ - to lodge: to pass the night.

PERFECT.

| | | | | | |
|-----|----|----------|----------------|----------------------|-------------|
| III | M. | لُجِدَ | He lodged. | لُجِدُوا: لُجِدُوا | they lodged |
| | F. | لُجِدَتْ | She „ | لُجِدَتْ: لُجِدَتْ | „ „ |
| II | M. | لُجِدْتَ | You (thou) † „ | لُجِدْتَ: لُجِدْتَ | You lodged |
| | F. | لُجِدْتِ | „ „ „ | لُجِدْتِ: لُجِدْتِ | „ „ |
| I | C. | لُجِدْتُ | I lodged. | لُجِدْنَا: لُجِدْنَا | We lodged. |

IMPERATIVE.

| | | | | |
|----|---------|--------------|--------------------|-----------|
| M. | لُجِدْ | lodge (thou) | لُجِدُوا: لُجِدُوا | lodge ye. |
| F. | لُجِدِي | „ | لُجِدِي: لُجِدِي | „ „ |

IMPERFECT.

| | | | | | |
|-----|----|-------------|----------------|--------------------------|------------------|
| III | M. | يُلْجِدُ | He will lodge. | يُلْجِدُوا: يُلْجِدُوا | they will lodge. |
| | F. | يُلْجِدِي | She „ „ | يُلْجِدِي: يُلْجِدِي | „ „ „ |
| II | M. | يُلْجِدُكَ | You (thou) „ | يُلْجِدُكَ: يُلْجِدُكَ | you will „ |
| | F. | يُلْجِدُكِ | „ „ „ | يُلْجِدُكِ: يُلْجِدُكِ | „ „ „ |
| I | C. | يُلْجِدُنِي | I shall „ | يُلْجِدُنَا: يُلْجِدُنَا | we shall „ |

INFINITIVE.

Abs. لُجِدَ . cons. لُجِدْ to lodge.

PRESENT PARTICIPLE.

| | | | | | |
|-------|----|---------|-----|-----------|------------|
| Sing. | M. | لُجِدٌ | pl. | لُجِدُونَ | { lodging. |
| | F. | لُجِدِي | | لُجِدِينَ | |

c) When vocalic terminations are added, the long \ddot{u} , after the first radical does not fall off Ex.

𐤀𐤍𐤏𐤍 . 𐤀𐤍𐤏𐤍 etc. (§ 53. Note 2.)

4. In the Infinitive the first radical assumes Zqapa 𐤀 as, 𐤀𐤍𐤏𐤍 - 𐤀𐤍𐤏𐤍𐤏𐤍 - to stand.

5. In the Present participle m. s. the second radical appears as A^lap- 𐤀𐤍𐤏𐤍 - k.āē^m, 𐤀𐤍𐤏𐤍𐤏𐤍 - k.ōyē^m. That Alap is changed into Yo^d when a vocalic termination is added. Ex. 𐤀𐤍𐤏𐤍 f. s., 𐤀𐤍𐤏𐤍 m pl. etc.

6. In the Perfect participle the second radical makes its appearance as Yo^d, with H^evaś.a- 𐤀𐤍𐤏𐤍 . Ex. 𐤀𐤍𐤏𐤍 m. s. 𐤀𐤍𐤏𐤍𐤏𐤍 - m. pl. judged- (rt. 𐤀𐤍𐤏𐤍)

When the first radical assumes Pt^hah.a 𐤀 (generally in intransitive verbs) the second radical is completely represented in Yo^d with H^evaś.a after it. Ex. 𐤀𐤍𐤏𐤍𐤏𐤍 : 𐤀𐤍𐤏𐤍𐤏𐤍 - afflicted. (rt. 𐤀𐤍𐤏𐤍) . 𐤀𐤍𐤏𐤍𐤏𐤍 : 𐤀𐤍𐤏𐤍𐤏𐤍 - dead. (rt. 𐤀𐤍𐤏𐤍) etc.

7. The formation of the Present tense is regular as in strong verbs.

8. Quśāya and Ru^hka^ha: 1) The first radical becomes soft after a prefix (except Impf. 1. s. 2). Ex. 𐤀𐤍𐤏𐤍 n^evūt^h; 𐤀𐤍𐤏𐤍𐤏𐤍 t^evūt^hin. etc.

Exception.— The prefix 𐤀 of the Imperfect 1. s. does not render the first radical soft. Ex. 𐤀𐤍𐤏𐤍𐤏𐤍 e^ebu^t. I will pass the night, 𐤀𐤍𐤏𐤍𐤏𐤍 - I will repent. etc.

2) The final radical is hard only when a vowel falls on it in the Present participle. Ex. 𐤀𐤍𐤏𐤍𐤏𐤍 - s.aytīn- they hearken. (rt. 𐤀𐤍𐤏𐤍)

Exception.— The final radical of the following verbs never gets hard: 1) 𐤀𐤍𐤏𐤍 to fence - 𐤀𐤍𐤏𐤍𐤏𐤍; 2) 𐤀𐤍𐤏𐤍 to go round. 𐤀𐤍𐤏𐤍𐤏𐤍 . etc.

changed, the terminations for various genders, numbers and persons are added (§ 69; 71).

Exception.— 𐤀𐤁𐤍 , to die—retains 𐤀 throughout in the Perfect. as,

| | | PERFECT. | |
|-----|----|------------------------|--------------------------------------|
| | | Sing. | Pl. |
| III | M. | 𐤀𐤁𐤍 He died. | $\text{𐤀𐤁𐤍} : \text{𐤀𐤁𐤍}$ They died. |
| | F. | 𐤀𐤁𐤍 She „ | $\text{𐤀𐤁𐤍} : \text{𐤀𐤁𐤍}$ „ „ |
| II | M. | 𐤀𐤁𐤍 You died. | $\text{𐤀𐤁𐤍} : \text{𐤀𐤁𐤍}$ You died. |
| | F. | 𐤀𐤁𐤍 „ „ | $\text{𐤀𐤁𐤍} : \text{𐤀𐤁𐤍}$ „ „ |
| I | C. | 𐤀𐤁𐤍 I died. | $\text{𐤀𐤁𐤍} : \text{𐤀𐤁𐤍}$ We died. |

In other tenses and moods its conjugation is regular. Imperative— 𐤀𐤁𐤍 —die thou; Impf. 𐤀𐤁𐤍 . Inf. 𐤀𐤁𐤍 etc.

2. In the Imperative (m. s.) the second radical or 'Ain is turned into a long 𐤀 (R^eva'ssa—'As_os_o𐤀 — 𐤀 𐤀 N. S.) 𐤀 . Ex. 𐤀𐤁𐤍 : qūm—stand thou (rt. 𐤀𐤁𐤍 qām.)

Exception.— 𐤀𐤁𐤍 “to place; to put”—has the Imperative and Imperfect with H^eva's_a— 𐤀 in the middle. Ex. Impert. 𐤀𐤁𐤍 —place thou: 𐤀𐤁𐤍 f. etc.

IMPERFECT.— 𐤀𐤁𐤍 He will place, 𐤀𐤁𐤍 She will place. etc.

3. In the Imperfect:— a) The first person singular prefix—Alap, assumes a long Zlāma 𐤀 (R^eb^hos_o𐤀 𐤀).

𐤀𐤁𐤍 — 𐤀𐤁𐤍 E^eqūm— I will stand.

b) The prefixes 𐤀𐤁𐤍 of the Imperfect and 𐤀 of the Infinitive do not admit any vowel: Ex. 𐤀𐤁𐤍 n^eqūm : 𐤀𐤁𐤍 t^eqūm. etc.

should be Yōd, † and the following arguments are adduced in support of this view:—

1. The roots, which have Yōd in the middle, vocalised with Pt^hāh̄a ÷ 7 gives that Pthāh̄a to the first radical, and the Yōd is changed into Ālap for the sake of euphony. In order to maintain the force of Alap, which is not expressed in writing, the vowel Pt^hāh̄a, transferred to the first radical, is lengthened, converting it into Zqapa ܙܩܦܐ (Clef. § 55). Thus, the

root ܦܬܗܐ becomes first ܦܬܗܐ and then ܦܬܗܐ - ܦܬܗܐ.

2. The verbal forms PA'EL, Ap^hEL and most of the forms of nouns and adjectives derived from Concave verbs admit no letter other than Yōd in the place of 'Ain. Ex. PA - ܦܬܗܐ, Aph. ܦܬܗܐ, ܦܬܗܐ etc. formed from the root ܦܬܗܐ.

3. But it is not presumed here that there is no derivation from the primitive Concave verbs with Wāw in the place of 'Ain. There are a few 1) verbal and 2) noun forms, with Wāw in the middle.

1) ܦܬܗܐ to smell at, PA'EL of ܦܬܗܐ to breath in; ܦܬܗܐ to exhale - PA'EL of ܦܬܗܐ to breath. m. etc.

2) ܦܬܗܐ breath: breathing (ܦܬܗܐ); ܦܬܗܐ fast (ܦܬܗܐ): ܦܬܗܐ height (ܦܬܗܐ). etc.

4. The verbs that have Wāw or Alap in the place of 'Ain are conjugated as strong verbs, without leaving them out. (Vide § 74).

§ 90. The following peculiarities may be noted in the conjugation of Concave verbs:—

1. In the Perfect, the stem (3. m. s.) appears to be of a biliteral strong verb with Zqapa on the first radical (*). The Zqāpa on the initial remaining un-

† Mingana - Clef de la Lingue Arameenne. No. 152 note.

(*) There is no concave verb Pe'AL beginning with a weak letter.

the house). 17. You (sing. m.) shall not covet your companion's wife. 18. You (m. s.) shall fold them (m.) as a robe. 19. Open to me the doors of jutice that I may enter through them. 20. Lord, Thou shalt not enter into judgment against (ܐܕ) him. 21. The heaviness of sleep lessens. 22. I have not desired the day of man. 23. Woe to him, who plunders; you (m. pl.) shall not plunder. 24. He has not stretched his hand in plunder. 25. Lord, Thou shalt not enter into judgment against (ܐܕ) Thy servants, to whom, O Lord, (ܡܕܢܐ) Thou hast given Thy body and Thy blood (as) a pledge.

LESSON XX.

ܐܕ - 'Ain Wāw Verbs - P^cAL.

§ 89. The 'Ain Waw verbs are otherwise called Concave verbs or "Hollow verbs", because they are with an interior curve or hole by the absence of the second radical in the simple form. The stem (Perf. 3. m. s.) of the Concave verb in the simple form appears as biliteral strong verb with Zqapa ܐ on the first radical. Such stems were triliteral with a weak letter (Waw or Yo'd) in the middle. Corresponding roots of verbs retain Waw in Hebrew; in Arabic some such verbs are retaining Waw and others Yo'd. In Aramaic or Syriac this middle Wāw or Yo'd has been in course of time entirely dropped off in the simple form—P^cAL—of verb for the sake of euphony. Later grammarians and Lexicographers assigned Wāw for the second radical or 'Ain of Concave verbs and distinguished them as 'Ain Wāw verbs. So they came to be arranged and treated as 'Ain Wāw verbs in lexicons and grammars. Some hold that the middle radical of Concave verbs in Aramaic

18 19 20 21 22 23 24 25

Exercise 16 B.

1. Smoke went-up by his wrath. 2. Coals
burned from it. (m.) 3. They (f.) will enter with him
to the bridal chamber. 4. They will enter into the
feast of gladness. 5. They (m.) enter with him to the
(celestial) abode, (which is) full of joy. 6. When the
bride-groom appears you (m. pl.) will enter with him
to the bridal chamber. 7. Not you alone, martyrs,
did enter into heaven (𐤀𐤓𐤁𐤏𐤃). 8. Thou sparest
(𐤏𐤓𐤁𐤏𐤃 𐤐𐤕𐤁𐤏𐤃 𐤀𐤓𐤁𐤏𐤃) sinners of (𐤏𐤓𐤁𐤏𐤃) their debts. 9. And
my cry before him entered into his ears. 10. Let them
(f.) enter into the king's temple. 11. He rebukes the
mountains and they fume. 12. Fire was enkindled in
their gatherings. 13. This is the gate of the Lord
through which the just (pl. m.) shall enter (pres.).
14. My soul desired (for) thy salvation. 15. Let my
canticle enter before Thee, Lord. 16. When you enter
(m. pl.) a house salute the house (lit. ask for peace of

| | |
|--|--|
| <p> ḥabībāt m. evil-doers
 ḥabīb m. foot; heel; foot-print; trace.
 ḥabīb m. word; sentence
 verse.
 ḥabīb f. desire; lust.
 ḥabīb m. a pledge;
 earnest; earnest money
 ḥabīb m. gift; offering. </p> | <p> (rt. ḥabīb) ḥabībāt m. pl. they
 are sharp.
 ḥabībāt m. pl. contrite
 of heart.
 ḥabībāt f. vesture; dress;
 robe.
 ḥabīb m. smoke.
 ḥabīb desirable; desirous
 ḥabībāt f. canticle; praise </p> |
|--|--|

Exercise 16 A.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17.

conscious of.

suffering, feeling.

(rare) lying prone. sunken, prostrate, humble.

6. There is no Pe Yod Geminate verb in Pe'AL form. The few in PA'EL and Ap^hEL forms are conjugated as Pe Yod verbs in the respective forms.

§ 88. **Syntax.** The Interjection of grief or menace **וֹ** – “woe” prefers to have the preposition **ל** (or rarely **לְ**) put before the noun, it governs. Ex. **וֹ לְךָ** woe to thee. **וֹ לְהַבְרִי** – woe to him who plunders. (Recapitulate § 52. I, II; 54. I. V; 81–I a).

Vocabulary.

אָפַח Aph. He stretched
(hand)

הָיוּ m. they came.

אֶלֶךְ m. Oak tree.

בָּרָה f. Booty; Spoils.

גִּבּוֹר m. body.

הַמִּשְׁכָּן feast of
gladness; heaven.

רַב־רַב numberless.

וֹ Interj. woe.
misery.

מַבִּיחַ pp. beating.

רֵעַ { m. Idle
fellow.

חַסֵּד Liable to feeling or
passion, passible.

תִּלְגָּמִשׁ Dew; hoar frost

Blessed; Saint.

(Abs. st. **נִשְׁבַּח**) **נִשְׁבַּח**
m, benefit: use; profit.

חָזַק He rebukes.

קָוָה f. gathering;
meeting.

מַבִּיחַ beating rain.

מִשְׁכָּן pl. m. the
humble of spirit.

מֹשֶׁה Pr. n. Moses.

שָׁבַע lying
prostrate on the dust.

לֹא תִכְבֹּד m. Thou shalt
not humiliate.

עֲנוּת f. humility.

מִלֵּא m. full of, or
filled with, joy.

מַחֲנֶה f. Camp; army.

מִסָּעָה f, Banquet.

the vowel on the penultimate does not fall away by the addition of vocalic terminations.

Imperative.

M. أَرْحَم pity thou. $\text{أَرْحَمِي} : \text{أَرْحَمُوا}$ pity ye.

F. ارْحَمِي „ „ $\text{ارْحَمِي} : \text{ارْحَمُوا}$ „ „

Imperfect.

III M. أَرْحَمُ (or أَرْحَمِي) He will pity أَرْحَمُوا They will pity.

F. أَرْحَمِي (or أَرْحَمِي) She „ „ أَرْحَمِي „ „

II M. أَرْحَمِي (or أَرْحَمِي) { You will (thou wilt) أَرْحَمِي You will pity

F. أَرْحَمِي { pity. أَرْحَمِي „ „

I C. أَرْحَمُ I shall pity. أَرْحَمُ (or أَرْحَمِي) We shall pity

Infinitive. Abs. أَرْحَم Cons. أَرْحَمْ to pity.

5. a) Generally, the intransitive verbs assume ـا on the first radical in the Perfect participle. Ex. وَلَدٌ - base: loose; فَرِحَ agile. كَبُرَ - grown up; old. ذَخِبَ - soft. تَزَدَّدَ - strong; firm; true. etc.

b) Some verbs have their Perfect participle both with and without Pthaha ـا on the first radical without any difference in meaning. Ex.

$\text{فُتِرَ} : \text{فُتِرَ}$ rotten. $\text{فُتِرَ} : \text{فُتِرَ}$ broken.

$\text{دَلَجَ} : \text{دَلَجَ}$ entered. $\text{ذَخِبَ} : \text{ذَخِبَ}$ broken; bruised.

$\text{فُتِرَ} : \text{فُتِرَ}$ straying, erring. $\text{ذَخِبَ} : \text{ذَخِبَ}$ trembling.

c) Some verbs have both forms of the Perfect participle with difference in meaning. Ex.

دَلَجَ easy. دَلَجَ thin, few, rare.

مُتَجَبِّج glowing. مُتَجَبِّج beloved.

مُتَجَبِّج swept. مُتَجَبِّج heated.

مُتَجَبِّج pitiful. مُتَجَبِّج stale, rancid.

אֶזְרָא to be firm or strong; to get well. אֶזְרָא אֶזְרָא אֶזְרָא
 אֶזְרָא to smoke; to be rigid. אֶזְרָא אֶזְרָא אֶזְרָא

Note. 1. There are many verbs, which have $\dot{\text{a}}$ or $\ddot{\text{o}}$ in the Imperative and Imperfect without any difference in meaning.

| Ex. | Imper. | Impf. | Infin. |
|--|-------------------|-------------------|---------|
| אֶזְרָא to quarrel; to dispute. | אֶזְרָא : אֶזְרָא | אֶזְרָא : אֶזְרָא | אֶזְרָא |
| אֶזְרָא to be or become bitter. | אֶזְרָא : אֶזְרָא | אֶזְרָא : אֶזְרָא | אֶזְרָא |
| אֶזְרָא to be or become weak. | אֶזְרָא . אֶזְרָא | אֶזְרָא : אֶזְרָא | אֶזְרָא |
| אֶזְרָא to make agreement; to define; to estimate. | אֶזְרָא : אֶזְרָא | אֶזְרָא : אֶזְרָא | אֶזְרָא |

2. A few verbs have $\dot{\text{a}}$ or $\ddot{\text{o}}$ in the Imperative and Imperfect with difference of meaning. Ex.

| | | | |
|---------|---------|---------|------------------------------------|
| אֶזְרָא | אֶזְרָא | אֶזְרָא | אֶזְרָא to spit. |
| אֶזְרָא | אֶזְרָא | אֶזְרָא | אֶזְרָא to be thin or tender. |
| אֶזְרָא | אֶזְרָא | אֶזְרָא | אֶזְרָא to let down, to lower. |
| אֶזְרָא | אֶזְרָא | אֶזְרָא | אֶזְרָא to be lowered; to descend. |

3. אֶזְרָא to enter- Imper. אֶזְרָא . Impf. אֶזְרָא . Infin.

אֶזְרָא , keeps the Alap, which appears in the place of the second radical in m. s. of the Present participle, in feminine singular, and m. and f. plurals also as, אֶזְרָא : אֶזְרָא etc., Some verbs, as אֶזְרָא, אֶזְרָא, אֶזְרָא, אֶזְרָא, אֶזְרָא etc, retain the Alap optionally, as אֶזְרָא or אֶזְרָא : אֶזְרָא or אֶזְרָא etc.

4. אֶזְרָא “to pity; to have compassion” is conjugated in the Imperative and Imperfect (with $\ddot{\text{o}}$ instead of $\dot{\text{a}}$) as a Concave verb (89. ff). In the Imperfect; a) the first person prefix אֶ takes long $\ddot{\text{e}}$ אֶ ; b) the other Prefixes do not take the vowel אֶ when there is a vocalic termination; c) the Prefixes may or may not take the vowel אֶ when there is no vocalic termination, d)

يَجْذِبُ to attract; to draw; to trickle. يَجْذِبُ يَجْذِبُ يَجْذِبُ

(يَجْذِبُ) P. Participle, used also in the active sense.
§ 65. note 5.)

يَجْذِبُ to touch; to feel. يَجْذِبُ يَجْذِبُ يَجْذِبُ

يَجْذِبُ to enkindle; to burn; to set on fire. يَجْذِبُ يَجْذِبُ يَجْذِبُ

يَجْذِبُ to incline; to bend. يَجْذِبُ يَجْذِبُ يَجْذِبُ

يَجْذِبُ to lick up. (يَجْذِبُ) يَجْذِبُ يَجْذِبُ

يَجْذِبُ to double; to fold. يَجْذِبُ يَجْذِبُ يَجْذِبُ

يَجْذِبُ to bind; to include. يَجْذِبُ يَجْذِبُ يَجْذِبُ

يَجْذِبُ to tingle; to cleanse; to filter. يَجْذِبُ يَجْذِبُ يَجْذِبُ

يَجْذِبُ to grow old. يَجْذِبُ يَجْذِبُ يَجْذِبُ

يَجْذِبُ to sprinkle. يَجْذِبُ يَجْذِبُ يَجْذِبُ

ii. Verbs, which retain ÷ 7 in the Imperative and Imperfect. Ex.

Imper. Impf. Infinit.

يَجْذِبُ to sound; to resound. يَجْذِبُ يَجْذِبُ يَجْذِبُ

يَجْذِبُ to suffer. يَجْذِبُ يَجْذِبُ يَجْذِبُ

يَجْذِبُ to be or to become hot. يَجْذِبُ يَجْذِبُ يَجْذِبُ

يَجْذِبُ to envy; to be jealous; to be zealous. يَجْذِبُ يَجْذِبُ يَجْذِبُ

يَجْذِبُ to be importunate; to be tiresome or grievous. يَجْذِبُ يَجْذِبُ يَجْذِبُ

يَجْذِبُ to humble; prostrate. يَجْذِبُ يَجْذِبُ يَجْذِبُ

يَجْذِبُ to err; to sin. (يَجْذِبُ) (يَجْذِبُ) (يَجْذِبُ)

يَجْذِبُ to abate; diminish; to be swift; to be lightened. يَجْذِبُ يَجْذِبُ يَجْذِبُ

يَجْذِبُ to desire; to covet. يَجْذِبُ يَجْذِبُ يَجْذِبُ

(P- P. used in the active sense, as, يَجْذِبُ I desire, § 65. 5)

PRESENT TENSE.

i. ACTIVE.

| | Sing. | | Pl. |
|-----|------------------------|------------|--------------|
| III | M. (٥٥) ٥٥ He deceives | (٥٥) ٥٥ | { They |
| | F. (٥٥) ٥٥ She „ | (٥٥) ٥٥ | { deceive. |
| II | M. ٥٥ ٥٥ or ٥٥ | { You | ٥٥ ٥٥ or ٥٥ |
| | F. ٥٥ ٥٥ or ٥٥ | { (thou) | ٥٥ ٥٥ or ٥٥ |
| | | deceive, | ٥٥ ٥٥ or ٥٥ |
| | | | You deceive. |
| I | M. ٥٥ ٥٥ or ٥٥ | { I | ٥٥ ٥٥ or ٥٥ |
| | F. ٥٥ ٥٥ or ٥٥ | { deceive. | ٥٥ ٥٥ or ٥٥ |
| | | | we deceive. |

ii. PASSIVE.

| | Sing. | | Pl. |
|-----|--------------------------|---------------|-------------|
| III | M. (٥٥) ٥٥ Hi is (being) | (٥٥) ٥٥ | { They are |
| | F. (٥٥) ٥٥ She is „ | (٥٥) ٥٥ | { deceived. |
| | M. ٥٥ ٥٥ or ٥٥ | ٥٥ ٥٥ or ٥٥ | |
| | You are deceived. | You are | |
| II | F. ٥٥ ٥٥ or ٥٥ | ٥٥ ٥٥ or ٥٥ | |
| | You are | You are | |
| | M. ٥٥ ٥٥ or ٥٥ | ٥٥ ٥٥ or ٥٥ | |
| | I am deceived. | We are | |
| I | F. ٥٥ ٥٥ or ٥٥ | ٥٥ ٥٥ or ٥٥ | |
| | I am | We are | |

§ 87. According to difference of vowels in the Imperative and Imperfect the Double 'Ain verbs may be divided into two groups:—

i. Verbs which change ÷ 7 into ٥ - ٥ in the Imperative and Imperfect. Ex.

| | Imper. | Impf. | Infinit. |
|--------------------------|--------|-------|----------|
| ٥ to plunder. | ٥ | ٥ | ٥ |
| ٥ to confuse; to damage. | ٥ | ٥ | ٥ |
| ٥ to shave; to cut. | ٥ | ٥ | ٥ |

CONJUGATION.

𐤆𐤀 — to deceive.

PERFECT.

| | Sing. | | Pl. | |
|----|-------|-----------------|---------------|-------------|
| M. | 𐤆𐤀 | He deceived. | 𐤆𐤀𐤁𐤁𐤀 : 𐤆𐤀𐤁𐤁𐤀 | { They |
| F. | 𐤆𐤀𐤁𐤁𐤀 | She deceived. | 𐤆𐤀𐤁𐤁𐤀 : 𐤆𐤀𐤁𐤁𐤀 | { deceived. |
| M. | 𐤆𐤀𐤁𐤁𐤀 | { You (thou) ,, | 𐤆𐤀𐤁𐤁𐤀 | { You |
| F. | 𐤆𐤀𐤁𐤁𐤀 | | 𐤆𐤀𐤁𐤁𐤀 | |
| | | | | { deceived. |
| C. | 𐤆𐤀𐤁𐤁𐤀 | I deceived. | 𐤆𐤀𐤁𐤁𐤀 : 𐤆𐤀𐤁𐤁𐤀 | We deceived |

IMPERATIVE.

| | Sing. | | Pl. | |
|----|-------|-----------------|---------------|-----------|
| M. | 𐤆𐤀𐤁𐤁𐤀 | { deceive thou. | 𐤆𐤀𐤁𐤁𐤀 : 𐤆𐤀𐤁𐤁𐤀 | { Deceive |
| F. | 𐤆𐤀𐤁𐤁𐤀 | | 𐤆𐤀𐤁𐤁𐤀 : 𐤆𐤀𐤁𐤁𐤀 | |
| | | | | { ye. |

IMPERFECT.

| | Sing. | | Pl. | |
|----|-------|------------------|-------|-------------|
| M. | 𐤆𐤀𐤁𐤁𐤀 | He will deceive. | 𐤆𐤀𐤁𐤁𐤀 | { They will |
| F. | 𐤆𐤀𐤁𐤁𐤀 | She will ,, | 𐤆𐤀𐤁𐤁𐤀 | |
| | | | | { deceive. |
| M. | 𐤆𐤀𐤁𐤁𐤀 | { you will (thou | 𐤆𐤀𐤁𐤁𐤀 | { You will |
| F. | 𐤆𐤀𐤁𐤁𐤀 | | 𐤆𐤀𐤁𐤁𐤀 | |
| | | { wilt) deceive. | | { deceive. |
| C. | 𐤆𐤀𐤁𐤁𐤀 | I shall deceive. | 𐤆𐤀𐤁𐤁𐤀 | We shall ,, |

INFINITIVE.

Abs. 𐤆𐤀𐤁𐤁𐤀 cons. 𐤆𐤀𐤁𐤁𐤀 to deceive.

PRESENT PARTICIPLE.

| | Sing. | | Pl. | |
|----|-------|---|-------|--------------|
| M. | 𐤆𐤀𐤁𐤁𐤀 | — | 𐤆𐤀𐤁𐤁𐤀 | { Deceiving. |
| F. | 𐤆𐤀𐤁𐤁𐤀 | — | 𐤆𐤀𐤁𐤁𐤀 | |

PERFECT PARTICIPLE.

| | Sing. | | Pl. | |
|--|----------------|---|----------------|------------|
| | 𐤆𐤀𐤁𐤁𐤀 or 𐤆𐤀𐤁𐤁𐤀 | — | 𐤆𐤀𐤁𐤁𐤀 or 𐤆𐤀𐤁𐤁𐤀 | { Deceived |
| | 𐤆𐤀𐤁𐤁𐤀 or 𐤆𐤀𐤁𐤁𐤀 | — | 𐤆𐤀𐤁𐤁𐤀 or 𐤆𐤀𐤁𐤁𐤀 | |
| | | | | { (being). |

§ 86. The following peculiarities also may be noted in the conjugation of Double 'Ain verbs – P^eAL.

1. The change and augment of vowels are the same as those in the conjugation of strong verbs (§ 71).

2. In the Imperative the vowel Pthāha ÷ 7 of the second radical, which is transferred to the first radical is, *a*) changed into 6 8 (§ 87 1) or *b*) retained without change. (§ 87. 3).

3. In the Imperfect and Infinitive the Prefixes assume the vowel 7 8, because the vowel on the first radical belongs to the assimilated second radical; and so the Imperfect becomes 7 8 9 (for 7 8 9) and the Infinitive 7 9 (for 7 9).

4. In the Present participle m. s. the second radical is changed into Ālap. Ex. 7 9 (for 7 9). 7 9 (fo. 7 9) etc. In the other forms of the Present participle it is assimilated into the third radical. (vide § 85. note 2. b) Ex. f. s. 7 9 (for 7 9), m. pl. 7 9 (for 7 9). etc.

5. In the Perfect participle all the three radicals are retained (§ 85. B. 1.) and vocalised as in regular strong verbs (§ 71) Ex. m. s. 7 9 or 7 9, f. s. 7 9 or 7 9. etc

6. Quśāya and Ruḳaḳ^ha. 1) The first radical is always hard.

2) The third radical is rendered hard only when it receives a vowel in the Perfect singular and in the Present participle.

3) The second radical appearing in the Perfect participle is *a*) soft when the first radical is non-vocalised as 7 9; *b*) hard when the first radical is vocalised ÷ 7 as 7 9, mostly in Intransitive verbs. (§ 64 note B. 2–3).

Exception.— The form EthP^cEL, though with short vowel ٲ on the second radical, retains it all through the conjugation except in the Imperative. Ex. Perfect ٲٲٲٲ. Imperfect ٲٲٲٲ. Infinitive ٲٲٲٲ; Imperative ٲٲٲٲ (for ٲٲٲٲ Vide l. above).

Note. 1. The non-vocalised first radical assumes the vowel of the elided second radical. Ex. حَاض (for حَاضِ like حَاضٍ).

$\dot{\text{y}}\ddot{\text{o}}\text{ā}$ (for $\dot{\text{y}}\ddot{\text{o}}\dot{\text{z}}$ like $\text{ṣ}\ddot{\text{o}}\dot{\text{z}}$) $\dot{\text{y}}\ddot{\text{o}}\text{ā}_{\text{H}}$ (for $\dot{\text{y}}\ddot{\text{o}}\dot{\text{z}}_{\text{H}}$ like $\text{ṣ}\ddot{\text{o}}\dot{\text{z}}_{\text{H}}$) etc.

2. In verbal forms:— a) The second radical with a short vowel is assimilated into the non-vocalised first radical, which assumes its vowel. The assimilated radical is compensated by duplicating the first radical after a Prefix in East Syriac (In West Syriac the vowel after the Prefix is produced in pronunciation).

Ex. ከወጥሰህ - nettok^h, ከሰጥሰህ - ne^h! u^h k^h (for ከሰጥሰህ); ከጥሰህ -
nettak^h. ከጥሰህ - me^h ta^h k^h (for ከጥሰህ); ከጥሰህ Attek^h. ከጥሰህ
Attek^h (for ከጥሰህ) etc.

b) The second radical, without vowel, is assimilated into the third radical. The assimilated non-vocalised radical is compensated by duplicating the third radical, when the first and third radicals receive vowels proper to them. (The West Syrians only produce the vowel after the first radical in pronunciation). Ex.

تَكَاتٌ - tekkat^h. تَكَاتٌ - te'kā't^h (for تَكَاتٌ like تَكَاتٌ) . تَكَاتٌ -

tekke^h. تَكَّة^h - te'ke^h, (for تَكَّة like تَكَّة) تَكَّة takkīn.

ٲٲٲ - tokkīn. (for ٲٲٲ like ٲٲٲ) etc.

B. The second radical is retained (in verbal, nominal and adjectival forms) :—

1. When it is separated from the third radical by a long vowel; Ex. تَكْهِكْه - t^{ck}hik^{ha}; تَاكْهَوَكْه - ta^kh^ok^{ha}. etc.

2. When it is to be doubled in pronunciation (§ 6). Ex. ṭakke^h . ṭakkak^h , etc. all through the PA'EL and ETHPA'AL forms and the nominal and adjectival forms derived from them.

do not know. 21. But we (𐤒𐤓𐤕 𐤒𐤓𐤕) adore what (𐤓𐤕𐤕𐤓𐤕) we know. 22. It is borrowed by him (𐤓𐤕𐤕𐤓𐤕 𐤕𐤓𐤕𐤕𐤓𐤕) from me. 23. I, by the knowledge of my God, have known myself (𐤕𐤓𐤕𐤕𐤓𐤕) and the world. 24. Whither I am going you know, and you know the way. 25. The wicked man devises evil (𐤕𐤓𐤕𐤕𐤓𐤕) and the fire burns from his mouth. 26. When thou wilt sit (𐤕𐤓𐤕𐤕𐤓𐤕) on thy throne and separate (𐤕𐤓𐤕𐤕𐤓𐤕) the good (m. pl.) from the bad (𐤕𐤓𐤕𐤕𐤓𐤕) let them see (𐤕𐤓𐤕𐤕𐤓𐤕) Thy mercy at the tribunal.

LESSON XIX.

𐤕𐤓𐤕𐤕𐤓𐤕 Double 'Ain or 'Ain Geminate Verbs- Perfect 3. m. s.

§ 85. The strong verbs, whose second and third radicals are the same, are called the Double 'Ain or 'Ain geminate verbs. Their stem (Perfect 3. m. s.) with the two identical radicals written as one appears to be biliteral, with Pthaha ÷ 𐤕 after the first radical as 𐤕𐤓𐤕 for 𐤕𐤓𐤕𐤕, 𐤕𐤓𐤕 for 𐤕𐤓𐤕𐤕 etc. The following rule may be adduced for A) assimilation or elision and B) retention of the second radical:—

A) The second radical is assimilated (in verbal, nominal and adjectival forms):—

1. When it has no vowel (as in Perfect 3. f. s. and 1. s.) Ex. 𐤕𐤓𐤕𐤕 3. f. s. She deceived (for 𐤕𐤓𐤕𐤕𐤕) : 𐤕𐤓𐤕 I deceived (for 𐤕𐤓𐤕𐤕𐤕).

2. When it is vocalised with a short vowel (𐤕, 𐤕 or 𐤕) without duplication. Ex. 𐤕𐤓𐤕 (for 𐤕𐤓𐤕𐤕), 𐤕𐤓𐤕 (for 𐤕𐤓𐤕𐤕) 𐤕𐤓𐤕 (for 𐤕𐤓𐤕𐤕) etc.

(Thomas of Edessa) ܬܫܘܥ ܕܥܕܥܝܣܐ ܕܥܕܥܝܣܐ ܕܥܕܥܝܣܐ

Exercise 15 B.

1. To inherit the earth. 2. Let us know his ways on earth. 3. I know all the birds of the air (אֲנִי יָדָעָם). 4. They (f.) have become heavy upon me (בְּחִבּוֹל) as a heavy burden. 5. His glory grew by thy salvation. 6. I have not sat with the wicked nor (לֹא) have I entered—in (בְּ) with the fools. 7. O just judge, thou hast sat on the throne. 8. Blessed are the humble, for they will inherit the earth. 9. Glory to thee, Son, who sittest on the right side (יְמִינִי). 10. They inherit life and kingdom and sing praise. 11. He sits under (תַּחַת) the shelter of the Most High (עֶלְיוֹן). 12. As thou hast learnt from the Son of Isai. 13. Behold! thou hast given my days in measure. 14. He that sucks milk as an infant. 15. Bid (m. pl.) me fare well (lit. give me peace) and go in peace. 16. I wrote you, children, who (?) have known the father. 17. I wrote you, Fathers, who have known Him, who is from the beginning. 18. He bids fare-well (lit. He gives peace) to Jerusalem. 19. Thou didst bid farewell to the Apostles. 20. You adore something, which you

ᐱᓴᓂ ᐱᓴᓂ heaven of
 heavens. ᐱᓴᓂᐱᓴᓂ f. wonder.

you will drink. adv. again.

Exercise 15 A.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21.

Vocabulary.

- ܡܢ ܕܥܠܝܐ pl. parents; fathers.
 ܡܢ ܕܥܠܝܐ ܡܢ ܕܥܠܝܐ with open
 face; confidently.
 ܡܢ ܕܥܠܝܐ Son of Isai: David.
 ܡܢ ܕܥܠܝܐ judgment
 seat, Throne.
 ܡܢ ܕܥܠܝܐ place of judg-
 ment; tribunal.
 ܡܢ ܕܥܠܝܐ f. choir.
 ܡܢ ܕܥܠܝܐ ܡܢ ܕܥܠܝܐ St. George
 ܡܢ ܕܥܠܝܐ f. might; great-
 ness.
 ܡܢ ܕܥܠܝܐ to lessen; to
 become small.
 ܡܢ ܕܥܠܝܐ m. they will see.
 ܡܢ ܕܥܠܝܐ m. milk.
 ܡܢ ܕܥܠܝܐ to devise; to found,
 cast, forge.
 ܡܢ ܕܥܠܝܐ lurking, lying in
 ambush; secret place.
 ܡܢ ܕܥܠܝܐ secretly; stealthily.
 ܡܢ ܕܥܠܝܐ ܡܢ ܕܥܠܝܐ to call, or
 pronounce blessed.
 ܡܢ ܕܥܠܝܐ ܡܢ ܕܥܠܝܐ m. snare;
 ambush.
 ܡܢ ܕܥܠܝܐ not; not that.
 ܡܢ ܕܥܠܝܐ particle used instead
 of inverted commas
 to mark a quotation
 or oblique oration.
- ܡܢ ܕܥܠܝܐ in, into, within.
 ܡܢ ܕܥܠܝܐ ܡܢ ܕܥܠܝܐ kingdom of
 the high, heaven.
 ܡܢ ܕܥܠܝܐ f. burden.
 ܡܢ ܕܥܠܝܐ he shows mercy.
 ܡܢ ܕܥܠܝܐ f. measure.
 ܡܢ ܕܥܠܝܐ f. flame.
 (ܡܢ ܕܥܠܝܐ) ܡܢ ܕܥܠܝܐ m. end; limit
 ܡܢ ܕܥܠܝܐ f. testimony.
 ܡܢ ܕܥܠܝܐ to desire; to be
 eager to meet.
 ܡܢ ܕܥܠܝܐ protection; shelter;
 hiding place.
 ܡܢ ܕܥܠܝܐ to return; to
 do again.
 ܡܢ ܕܥܠܝܐ watcher; angel.
 ܡܢ ܕܥܠܝܐ I entered.
 (ܡܢ ܕܥܠܝܐ) ܡܢ ܕܥܠܝܐ ready or
 prepared.
 ܡܢ ܕܥܠܝܐ I remain (over).
 ܡܢ ܕܥܠܝܐ to separate.
 ܡܢ ܕܥܠܝܐ f. bird.
 ܡܢ ܕܥܠܝܐ sustenance; subsis-
 tence; state.
 (ܡܢ ܕܥܠܝܐ) ܡܢ ܕܥܠܝܐ he had mercy.
 ܡܢ ܕܥܠܝܐ distant.
 ܡܢ ܕܥܠܝܐ m. shower.
 pl. ܡܢ ܕܥܠܝܐ : ܡܢ ܕܥܠܝܐ fool.
 ܡܢ ܕܥܠܝܐ he will begin.

| | | | | | |
|----|----|------|---------------|------------|----------------|
| II | M. | ܐܢܬܐ | You (thou) „ | ܐܢܬܐ ܕܠܥܒܐ | You will give. |
| | F. | ܐܢܬܐ | „ „ „ | ܐܢܬܐ | „ „ „ |
| I | C. | ܐܢܬܐ | I shall give. | ܐܢܬܐ | We shall give. |

INFINITIVE.

| | | | | |
|------|------|-------|------|----------|
| Abs. | ܐܢܬܐ | Cons. | ܐܢܬܐ | to give. |
|------|------|-------|------|----------|

PRESENT PARTICIPLE.

| | | | | | | | | |
|----|------|-------|----------------|------|-----|--------|------|-----------------|
| M. | ܐܢܬܐ | Sing. | Yahēv. giving. | ܐܢܬܐ | Pl. | Yabīn. | ܐܢܬܐ | Yohbīn. giving. |
| | | | | | | | | |

| | | | | | |
|----|--------|------|------|----------|-----------------|
| F. | ܐܢܬܐ * | Yaba | ܐܢܬܐ | Yohbo- | giving. |
| | | | ܐܢܬܐ | Ya-ba-n. | ܐܢܬܐ Yohbon „ „ |

PREFECT PARTICIPLE.

| | | | | |
|----|------|---------------|------|----------------|
| M. | ܐܢܬܐ | given (being) | ܐܢܬܐ | given (being). |
| F. | ܐܢܬܐ | „ | ܐܢܬܐ | „ |

[Present tenses regular (Vide § 71. Paradigms)]

§ 84. **Syntax.** I. The perfect participle ܐܢܬܐ is used as a particle indicating future events, and the verb following it is put in the Imperfect with the preposition ܐܢܬܐ or in the Infinitive construct. Ex. ܐܢܬܐ ܕܝܝܥܐܢܐ.

He will enter; ܐܢܬܐ ܕܝܝܥܐܢܐ - It will happen; etc.

(Vide § 274. xx.)

II. To express “in” or “at” the preposition ܐܢܬܐ is optional with the compounds of ܐܢܬܐ Ex. ܐܢܬܐ ܕܝܝܥܐܢܐ or ܐܢܬܐ ܕܝܝܥܐܢܐ at the tribunal ܐܢܬܐ ܕܝܝܥܐܢܐ or ܐܢܬܐ ܕܝܝܥܐܢܐ - in the prison.

* ܐܢܬܐ is occulted according to the tradition of the East Syrians of Malabar. According to reliable authorities the East Syrians of Persia and Mesopotamia do not occult ܐܢܬܐ in the present participle. (Clef. No. 256. p. 81).

without vowel is always occulted by the East Syrians. † But the West Syrians do not occult it when, in the Perfect singular and in the Present participle, a vowel falls upon the final ܐ.

| | | | | |
|-----|----------|--------------------------------------|---|-----------------------|
| III | Sing. M. | ܐܝܒܐ Yav. | ܐܝܒܐ Yab ^h . | He gave. |
| | F. | ܐܝܒܬܐ Yebbat ^h . | ܐܝܒܬܐ Yehbat ^h . | She gave. |
| II | M. | ܐܝܒܐ Yavt. | ܐܝܒܐ Yab ^h t. | You (thou) |
| | F. | ܐܝܒܐ Yavt. | ܐܝܒܐ Yab ^h t. | [gave
You ... gave |
| I | C. | ܐܝܒܬܐ Yebbeth. | ܐܝܒܬܐ Yehbe ^h th. | I gave. |
| Pl. | | ܐܝܒܐ : ܐܝܒܐ Yav; Yavu ⁿ . | ܐܝܒܐ : ܐܝܒܐ Yab ^h ;
Yab ^h u ⁿ . | They gave. etc. |

IMPERATIVE.

| | | |
|----|-----------------|----------------------|
| M. | ܐܝܒܐ give thou. | ܐܝܒܐ : ܐܝܒܐ give ye. |
| F. | ܐܝܒܬܐ „ „ | ܐܝܒܬܐ : ܐܝܒܬܐ „ „ |

The Imperfect and Infinitive of ܐܝܒܐ are supplemented by the Imperfect and Infinitive of ܐܝܒܐ which has only those forms in use (§ 190. 3). The Infinitive ܐܝܒܐ occurs very rarely.

IMPERFECT.

| | | | |
|-----|-------|--------------------|---------------------|
| | Sing. | | Pl. |
| III | M. | ܐܝܒܐ He will give. | ܐܝܒܐ They will give |
| | F. | ܐܝܒܬܐ She „ „ | ܐܝܒܬܐ „ „ „ |

† The East Syrians occult. ܐܝܒܐ non-vocalised in EthP^eEL also as ܐܝܒܐ Ethyabbath; but the West Syrians do not occult

it as - ܐܝܒܐ Ethyahbath.

2) ܕܠܝܢܐ - “to desire – to long for”, Imperative ܕܠܝܢܐ; the first radical Yoḏ is lost in the Imperfect and Infinitive, as, Imperfect ܕܠܝܢܐ for ܕܠܝܢܐ; Infin. ܕܠܝܢܐ for ܕܠܝܢܐ etc.; In the Past participle Hēva’sa of the initial Yoḏ is retained or replaced by Pthāha as ܕܠܝܢܐ or ܕܠܝܢܐ ‘desired’.

3) a) ܕܠܝܢܐ “to know”: and b) ܕܠܝܢܐ “to sit” lose their first radical in the Imperative. It is assimilated into the second radical, which is rendered hard (and doubled in East Syriac) in the Imperfect and Infinitive and consequently the third radical is rendered soft in the Imperfect even when it is vocalised.

a) Perfect- ܕܠܝܢܐ. Imperative- ܕܠܝܢܐ. Imperfect- ܕܠܝܢܐ. Infinitive- ܕܠܝܢܐ.

Present participle-

| | | | | | |
|-------------|-------|----|-------|---|----------|
| 1. sing. m. | ܕܠܝܢܐ | f. | ܕܠܝܢܐ | { | knowing. |
| pl. m. | ܕܠܝܢܐ | f. | ܕܠܝܢܐ | | |

Perfect participle-

| | | | | | |
|-------------|-------|----|-------|---|----------------|
| 2. sing. m. | ܕܠܝܢܐ | f. | ܕܠܝܢܐ | { | known (being). |
| p'. m. | ܕܠܝܢܐ | f. | ܕܠܝܢܐ | | |

b) Perfect - ܕܠܝܢܐ to sit; Imper. ܕܠܝܢܐ. Impf. ܕܠܝܢܐ.
Infin. ܕܠܝܢܐ.

Present participle-

| | | | | | |
|----------|-------|----|-------|---|----------|
| sing. m. | ܕܠܝܢܐ | f. | ܕܠܝܢܐ | { | sitting. |
| pl. m. | ܕܠܝܢܐ | f. | ܕܠܝܢܐ | | |

Perfect participle-

| | | | | | |
|----------|-------|----|-------|---|---------|
| sing. m. | ܕܠܝܢܐ | f. | ܕܠܝܢܐ | { | seated. |
| pl. m. | ܕܠܝܢܐ | f. | ܕܠܝܢܐ | | |

4) ܕܠܝܢܐ “to give”, is the only Pe Yod verb with Pthāha on the initial Yoḏ; the second radical

PERFECT PARTICIPLE.

M. ܡܕܝܝܬܐ dried up (being) ܡܕܝܝܬܐ dried up (being)

F. ܡܕܝܝܬܐ „ „ ܡܕܝܝܬܐ „ „

Perfect Participle of Transitive verb - ܡܕܝܝܬܐ

M. ܡܕܝܝܬܐ born. ܡܕܝܝܬܐ born.

F. ܡܕܝܝܬܐ „ ܡܕܝܝܬܐ „

Present tenses are formed as in strong verbs. (Vide § 71. Paradigm).

§ 83. 1) Pe Yo'd verbs of regular conjugation.

Imper. Impf. Infm.

ܡܕܝܝܬܐ to borrow. ܡܕܝܝܬܐ ܡܕܝܝܬܐ ܡܕܝܝܬܐ

(Vide § 51)

ܡܕܝܝܬܐ to beget; to bear. ܡܕܝܝܬܐ ܡܕܝܝܬܐ ܡܕܝܝܬܐ

ܡܕܝܝܬܐ to learn; to study. ܡܕܝܝܬܐ ܡܕܝܝܬܐ ܡܕܝܝܬܐ

Perfect participle- ܡܕܝܝܬܐ and ܡܕܝܝܬܐ skilled; learned:

(takes ܡܕܝܝܬܐ of the person and ܡܕܝܝܬܐ of the thing.)

ܡܕܝܝܬܐ as ܡܕܝܝܬܐ to be or become black. ܡܕܝܝܬܐ ܡܕܝܝܬܐ ܡܕܝܝܬܐ

ܡܕܝܝܬܐ to suck or suckle milk. ܡܕܝܝܬܐ ܡܕܝܝܬܐ ܡܕܝܝܬܐ

ܡܕܝܝܬܐ (ܡܕܝܝܬܐ) to have care. ܡܕܝܝܬܐ ܡܕܝܝܬܐ ܡܕܝܝܬܐ

ܡܕܝܝܬܐ to burn. ܡܕܝܝܬܐ ܡܕܝܝܬܐ ܡܕܝܝܬܐ

ܡܕܝܝܬܐ to be or become heavy ܡܕܝܝܬܐ ܡܕܝܝܬܐ ܡܕܝܝܬܐ

ܡܕܝܝܬܐ to increase; to be great. ܡܕܝܝܬܐ ܡܕܝܝܬܐ ܡܕܝܝܬܐ

ܡܕܝܝܬܐ to be or become green. ܡܕܝܝܬܐ ܡܕܝܝܬܐ ܡܕܝܝܬܐ

ܡܕܝܝܬܐ to inherit. ܡܕܝܝܬܐ ܡܕܝܝܬܐ ܡܕܝܝܬܐ

ܡܕܝܝܬܐ to be useful; to gain. ܡܕܝܝܬܐ ܡܕܝܝܬܐ ܡܕܝܝܬܐ

Exception:— The second radical is hard in the Perfect participle when the first radical assumes Ptha'ha.

Ex. יָבֵישׁ — yabbis' — dried.

CONJUGATION.

יָבֵישׁ — to dry up.

PERFECT.

| | | | | | | |
|-----|----|-------------|--------------|-------------|---------------|---------------|
| III | M. | יָבֵישׁ | He dried up. | יָבֵישׁוּ | : יָבֵישׁוּ | They dried up |
| | F. | יָבֵישָׁה | She „ | יָבֵישָׁה | : יָבֵישָׁה | „ „ |
| II | M. | יָבֵישְׁתָּ | You (thou) „ | יָבֵישְׁתָּ | : יָבֵישְׁתָּ | You „ |
| | F. | יָבֵישְׁתְּ | „ „ | יָבֵישְׁתְּ | : יָבֵישְׁתְּ | „ „ |
| I | C. | יָבֵישׁ | I dried up. | יָבֵישׁוּ | : יָבֵישׁוּ | We dried up. |

IMPERATIVE.

| | | | | | |
|----|-----------|-------------------|-----------|-------------|-----------|
| M. | יָבֵישׁ | dry you (thou) up | יָבֵישׁוּ | : יָבֵישׁוּ | dry ye up |
| F. | יָבֵישָׁה | „ „ | יָבֵישָׁה | : יָבֵישָׁה | „ „ |

IMPERFECT.

| | | | | | |
|----|-------------|-----------------|-------------|---------------|-------------------|
| M. | יָבֵישׁ | He will dry up. | יָבֵישׁוּ | : יָבֵישׁוּ | they will dry up. |
| F. | יָבֵישָׁה | She „ „ | יָבֵישָׁה | : יָבֵישָׁה | „ „ „ |
| M. | יָבֵישְׁתָּ | you (thou) „ | יָבֵישְׁתָּ | : יָבֵישְׁתָּ | you „ „ |
| F. | יָבֵישְׁתְּ | „ „ „ | יָבֵישְׁתְּ | : יָבֵישְׁתְּ | „ „ „ |
| C. | יָבֵישׁ | I shall dry up. | יָבֵישׁוּ | : יָבֵישׁוּ | we shall dry up |

INFINITIVE.

Abs. יָבֵישׁ Cons. יָבֵישׁ to dry up.

PRESENT PARTICIPLE.

| | | | | | |
|----|-----------|------------|-----------|-------------|------------|
| M. | יָבֵישׁ | drying up. | יָבֵישׁ | : יָבֵישׁ | drying up. |
| F. | יָבֵישָׁה | „ „ | יָבֵישָׁה | : יָבֵישָׁה | „ „ |

LESSON XVIII.

ف - Pe - Yod Verbs - P^c_{AL}.

§ 82. The conjugation of Pe-Yo'd verbs is similar to that of Pe-Alap verbs (Vide 79. ff) excepting the following peculiarities:— 1) H^evessa ᠠᠨᠢᠨᠠ on the initial Yod is retained all through in the Perfect except in 1. s. and 3. f. s., where the second radical loses its vowel and the H^evasa ᠠᠨᠢᠨᠠ of the initial Yo'd is changed into Zla^ama ᠵᠯᠠᠮᠠ as ᠵᠯᠠᠮᠠᠨᠠᠨᠠ - She dried. ᠵᠯᠠᠮᠠᠨᠠᠨᠠ I dried.

2) In the Perfect the second radical is vocalised Zlāma $\text{زلا}\text{ما}$ unless the final radical be a guttural or Reṣ̌. Ex. عَلَّمَ to learn كَسَبَ to gain; to be left over.

3) In the Imperative the vowel \ddot{u} after the second radical is changed into \ddot{u} ∇ . Ex. דַּבֵּר dry thou; לִמַּד learn thou. (but see below § 83. 3-4).

4) The first radical Yo'd is changed into Alap when prefixes are added in the Imperfect and Infinitive. The prefixes assume ܝ (long) in East Syriac and ܐ in West Syriac (§ 79. 3). ܐܝܬܝܕ - ܐܬܝܕ it will dry. ܐܬܝܕ - ܐܬܝܕ to dry. In the first person singular Imperfect the first radical disappears. (§ 79. 3). Ex. ܐܬܝܕ (for ܐܬܝܕ) I will learn.

5. In the Perfect participle:— a) the vowel اَ of the initial Yod is retained if the verb be transitive. Ex. وُلِدَ – born; b) if intransitive the اَ of the initial is replaced by اِ Ex. جَفِيَ – dried.

6) Hard and soft aspirates of the radical letters are the same as in Pe- Alap verbs. (§ 79. 7).

Exercise 14 B:

1. We (m.) are much oppressed. 2. All the oppressed (m.). 3. Fire shall devour (eat) them (m.). 4. They (m.) ate the body of Christ. 5. They (f.) will go with joy and pleasure. 6. Mary said to Christ, 7. I said to the Lord: (?) Thou art my Lord. 8. And let the net which they have (m.) spread, catch (أشج) them. 9. With offerings she will go to the king. 10. Hear, O my people, and I will speak to thee. 11. They (m.) have poured out their blood as water around Jerusalem. 12. Thus you (m. pl.) will say to him. 13. My son, thou shalt not go with them (m.). 14. We are going to the house of the Lord. 15. It (f.) is not useful for any thing. 16. Go (m. pl.) to the land of Israel. 17. Many are they who go through it. 18. And Jesus went out from the temple to go. 19. Go (f. pl.) ye to those who sell and buy for you. 20. When they went to buy, the bridegroom came. 21. For the present (أشج) go (m. s.) to the monastery as you (m. s.) have said. 22. Go (m. pl.) in peace my brothers and my beloved. 23. Let them who fear the Lord (أشج) say that His mercy (أشج) is for ever. 24. Let him tie his colt to a vine (أشج). 25. At whose door shall we go and knock, but at thy door O merciful one, Our Lord. 26. She thought that He was a gardener, and spoke (أشج) to Him. 27. On that day all his thoughts will perish (أشج). 28. Bind (m. s.) our festivals with chains. 29. By (أشج) the voice of my groanings my flesh has cleaved to my bones.

[illegible]

ܐܝܢܐ f. a vine.

ܐܝܢܐܐ to cleave to.

ܐܝܢܐ m. fearing; one
who fears.

ܐܝܢܐ f. dwelling; monastery

ܐܝܢܐ I was.

ܐܝܢܐ m. power.

ܐܝܢܐ f. end.

ܐܝܢܐ staff.

ܐܝܢܐ : ܐܝܢܐ f. other;
another.

ܐܝܢܐ m. loins.

ܐܝܢܐ m. They have
known thee.

ܐܝܢܐ He knows.

ܐܝܢܐ always; at all
times.

ܐܝܢܐ from all sides.

ܐܝܢܐ m. preacher; herald.

ܐܝܢܐ : ܐܝܢܐ f. word.

ܐܝܢܐ : ܐܝܢܐ f. thought

ܐܝܢܐ m. they sell.

ܐܝܢܐ f. haste;
hastiness.

ܐܝܢܐ merciful (is)

ܐܝܢܐ to think.

ܐܝܢܐ f. shield.

ܐܝܢܐ Prophet.

ܐܝܢܐ adv. soon.

ܐܝܢܐ m. feast; festival.

ܐܝܢܐ pr. n. Pachomis.

ܐܝܢܐ m. the redeemed;
saved.

ܐܝܢܐ does not will (he)

ܐܝܢܐ f. a pitcher.

ܐܝܢܐ f. horn; corner; angle

ܐܝܢܐ : ܐܝܢܐ f. chain.

(ܐܝܢܐ) ܐܝܢܐ suddenly.

ܐܝܢܐ m. I drink.

ܐܝܢܐ now; for the present

ܐܝܢܐ adv. well.

ܐܝܢܐ m. confidence;
trust.

ܐܝܢܐ m. penitent; one
who repents.

ܐܝܢܐ f. groaning.

ܐܝܢܐ = ܐܝܢܐ
At whose door?

Excercise 14 A.

1 ܐܝܢܐ ܐܝܢܐ 2 ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ

3 ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ 4 ܐܝܢܐ ܐܝܢܐ

5 ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ

3. **ᐃᐅᐅ** - to be black, Impf. **ᐃᐅᐅᐅ** - has for the Perfect participle the adjectival form **ᐃᐅᐅᐅ** m. **ᐃᐅᐅᐅ** f. black; black burnt.

4. 𐎧𐎠𐎡 to persist, to persevere, has only the Perfect participle in Pe^cAL . 𐎧𐎠𐎡 - firm; persisting.

5. The Present participle of **ܐܡܪ** is used in the sense of Perfect Indicative in narrations. Ex. **ܐܡܪ ܕܐܝܬܝܗ** he told him.
ܐܡܪܝܢ ܕܐܝܬܝܗ they told him.

§ 81. Syntax. I.

a) Motion "through" is denoted by the particle

or בִּלְבָב.

b) Rest "in" is denoted by the particle- \rightarrow (§ 84. ii.)

c) Rest “on” is denoted by the particle- Δ (Vide § 47. i-iv.)

II. A direct speech is rendered indirect when it is introduced by the particle **?**. [But unlike in English the person and tense remain the same as in the direct speech]. Ex. **ܐܠܗܐ ܕܝܫܘܥ ܐܡܪ ܠܝܗܘܕܐܝܐܢ ܕܡܥܬܐ ܕܝܫܘܥ ܕܡܥܬܐ ܕܝܫܘܥ ܕܡܥܬܐ ܕܝܫܘܥ**. The Spirit told me that I should go with them without doubting. [lit. The Spirit told me: (that) go with them without doubting. Acts 11-12]. (Vide § 301-III).

Vocabulary.

مُضْطَرِّقٌ m. adj. afflicted;
oppressed.

𐤁𐤏𐤕 He came.

ᲛᲠᲗᲚ m. oppressor.

جاءوا f. They came.

pr. n. Elias.

ፈፍፍፍፍ f. pleasantness;
sweetness.

(⁷صلى) ² { adv. Amen;
truly; verily.

زوج husband.

𐤀𐤊𐤍 f. virgin.

ᐱᐱᐱᐱ m. calf; young

كاشف m. gardener.

bullock.

| | Imper. | Impf. | Infin. |
|--------------------------------------|---------------|---------------|--------|
| ܐܰܠܰܦ ܐܰܠܰܦ to perish, to be lost. | ܐܰܠܰܦ | ܐܰܠܰܦ * ܐܰܠܰܦ | ܐܰܠܰܦ |
| ܐܰܠܰܦ ܐܰܠܰܦ to bewail; to feel sorry | ܐܰܠܰܦ | ܐܰܠܰܦ | ܐܰܠܰܦ |
| ܐܰܠܰܦ ܐܰܠܰܦ to be diligent. | ܐܰܠܰܦ | ܐܰܠܰܦ | ܐܰܠܰܦ |
| ܐܰܠܰܦ (ܐܰܠܰܦ) to flee; to escape. | ܐܰܠܰܦ | ܐܰܠܰܦ | ܐܰܠܰܦ |
| ܐܰܠܰܦ ܐܰܠܰܦ to say; to tell. | ܐܰܠܰܦ | ܐܰܠܰܦ | ܐܰܠܰܦ |
| x ܐܰܠܰܦ ܐܰܠܰܦ to sigh; to groan. | ܐܰܠܰܦ | ܐܰܠܰܦ | ܐܰܠܰܦ |
| x ܐܰܠܰܦ ܐܰܠܰܦ to compel; to oppress. | (ܐܰܠܰܦ) ܐܰܠܰܦ | ܐܰܠܰܦ | ܐܰܠܰܦ |
| x ܐܰܠܰܦ ܐܰܠܰܦ to sigh; to groan. | (ܐܰܠܰܦ) ܐܰܠܰܦ | ܐܰܠܰܦ | ܐܰܠܰܦ |

Note. 1. In the verbs marked (1) above, the initial Alap is regularly vocalised ܐ in West Syriac as, ܐܰܠܰܦ, ܐܰܠܰܦ, ܐܰܠܰܦ. The ܐ of Alap in these verbs is preserved in 3. f. s. and 1. s. Perfect also, as, ܐܰܠܰܦ 1. s. ܐܰܠܰܦ 3. f. s.

2. ܐܰܠܰܦ “to go”, “to be useful”. Imperative ܐܰܠܰܦ, Imperfect ܐܰܠܰܦ - ܐܰܠܰܦ, Infinitive ܐܰܠܰܦ - ܐܰܠܰܦ. In the sense “to go” Lamad of ܐܰܠܰܦ is occulted when a vowel falls on it in the course of conjugation and that vowel is transferred to the preceding Zain, to which it is not due in that position. Ex. ܐܰܠܰܦ Ezas- She went; ܐܰܠܰܦ Nezun- they will go; ܐܰܠܰܦ Aza- She is going, etc. But Lamad is pronounced regularly when Zain has a vowel due to it. Ex. ܐܰܠܰܦ Ezalūn- They went, ܐܰܠܰܦ Azilīn. they are gone. etc.

In the sense of “to be useful”, “to be helping” pronunciation is regular, i.e., Lamad is not occulted. Ex. ܐܰܠܰܦ Ezlēs- I was helpful or useful; ܐܰܠܰܦ - Azlīn. they are useful.

* W. S. ܐܰܠܰܦ : ܐܰܠܰܦ. x Not generally used in Pe^cAL.

| | | | | |
|----|---|-----------|-----------------|-----------|
| M. | أَنْتَ أَكَلْتَ | { (thou) | أَنْتَ أَكَلْتَ | { you are |
| | أَكَلْتَ | { you are | أَكَلْتَ | { |
| F. | أَنْتِ أَكَلْتِ | { (being) | أَنْتِ أَكَلْتِ | { (being) |
| | أَكَلْتِ | { eaten. | أَكَلْتِ | { eaten. |
| M. | أَنَا أَكَلْتُ | { I am | أَنَا أَكَلْتُ | { we are |
| | أَكَلْتُ | { (being) | أَكَلْتُ | { (being) |
| F. | أَنَا أَكَلْتُ | { eaten. | أَنَا أَكَلْتُ | { eaten. |
| | أَنَا أَكَلْتُ : أَكَلْتُ , , أَكَلْتُ : أَكَلْتُ , , | | | |

§ 80. With respect to the difference of vowels in the Imperative and Imperfect Pe Alap verbs may be divided into two groups:-

i) Verbs, which undergo change of vowels in the Imperative and Imperfect. (§ 79. 2. a).

| | Imper. | Impf. | Infin. |
|---------------------------------------|--------|--------------------|--------|
| أَكَلْ to hire. | أَكَلْ | أَكَلْ | أَكَلْ |
| أَكَلْ (1) to get angry;
to hate. | أَكَلْ | أَكَلْ | أَكَلْ |
| أَكَلْ to hold. | أَكَلْ | أَكَلْ | أَكَلْ |
| | | (Vide § 65 note 5) | |
| أَكَلْ (1) to press; to op-
press. | أَكَلْ | أَكَلْ | أَكَلْ |
| أَكَلْ to hoard up. | أَكَلْ | أَكَلْ | أَكَلْ |
| أَكَلْ to bind; to tie. | أَكَلْ | أَكَلْ | أَكَلْ |
| أَكَلْ (1) to meet. | أَكَلْ | أَكَلْ | أَكَلْ |
| أَكَلْ to shed; to pour forth. | أَكَلْ | أَكَلْ | أَكَلْ |
| أَكَلْ to enchant, charm,
soothe. | أَكَلْ | أَكَلْ | أَكَلْ |

ii) Verbs, which do not undergo change of vowels in the Imperative and Imperfect. (Vide § 79. 2 b. & 3 Rem.).

| | | | |
|----|----|-------------------------------|-----------------------|
| II | M. | أَكْثَرُ (thou) you | أَكْثَرُ you will eat |
| | F. | أَكْثَرُ ^{x 3} „ „ „ | أَكْثَرُ „ „ „ |
| I | C. | أَكْثَرُ I will eat. | أَكْثَرُ we will eat. |

PRESENT PARTICIPLE.

| | | |
|----|-----------------|-----------------|
| M. | أَكْثَرُ eating | أَكْثَرُ eating |
| F. | أَكْثَرُ „ | أَكْثَرُ „ |

PERFECT PARTICIPLE.

| | | |
|----|------------------------|-------------------------|
| M. | أَكْثَرُ eaten (being) | أَكْثَرُ eaten. (being) |
| F. | أَكْثَرُ „ | أَكْثَرُ „ |

PRESENT TENSE.

| | Sing. | i. Active. | pl. |
|-----|--|---|-------------------------------------|
| III | M. (أَكْثَرُ) أَكْثَرُ He eats
(or is eating) | (أَكْثَرُ) أَكْثَرُ | { They eat
or They
are eating |
| | F. (أَكْثَرُ) أَكْثَرُ She „ | (أَكْثَرُ) أَكْثَرُ | |
| II | M. أَكْثَرُ أَكْثَرُ { (thou) you
أَكْثَرُ { eat or | أَكْثَرُ أَكْثَرُ { you
أَكْثَرُ { eat or | { you are
eating. |
| | F. أَكْثَرُ أَكْثَرُ { you are
أَكْثَرُ { eating. | أَكْثَرُ أَكْثَرُ { you are
أَكْثَرُ { eating. | |
| I | M. أَكْثَرُ أَكْثَرُ { I eat or | أَكْثَرُ أَكْثَرُ { we eat or | { we are
eating. |
| | F. أَكْثَرُ أَكْثَرُ { I am
أَكْثَرُ { eating. | أَكْثَرُ أَكْثَرُ { we are
أَكْثَرُ { eating. | |

ii. Passive.

| | | | |
|-----|--|---------------------|---------------------------------|
| III | M. (أَكْثَرُ) أَكْثَرُ He is (being)
eaten. | (أَكْثَرُ) أَكْثَرُ | { They are
(being)
eaten. |
| | F. (أَكْثَرُ) أَكْثَرُ She „ | (أَكْثَرُ) أَكْثَرُ | |

4. The Present participle is formed in the same manner as in strong verbs. (§ 64).

5. In the Perfect participle the initial Alap assumes ÷ 7 and the second radical ٲ. Ex. ٲٲٲٲ - Ak^hil- eaten.

6. The change of vowels, when terminations or pronominal enclitics are added are the same as in strong verbs. (§ 71)

7. Qušāya and Ru^kak^ha: a) The second radical is always soft. (§ 18. 2-4).

EXCEPTION.- ٲٲٲٲ - Abbīd (ambīd) ٲٲٲٲ f. - lost etc; Perfect participle of ٲٲٲٲ.

b) The 3rd radical is hard only when it receives a vowel in 1) the Perfect singular, 2) in the Imperfect, 3) and in the Present participle. (§ 17. 3).

CONJUGATION.

ٲٲٲ to eat.

PERFECT.

III M. ٲٲٲ He ate or has ٲٲٲ: ٲٲٲ They ate or eaten. have eaten.

F. ٲٲٲ She ate ,, ,, ٲٲٲ: ٲٲٲ^{x1} ,, ,, ,,

II M. ٲٲٲ (thou) you ate ٲٲٲ: ٲٲٲ you ate or have.

F. ٲٲٲ ,, ,, ,, ٲٲٲ ,, ,, ,,

I C. ٲٲٲ I ate ,, ,, ٲٲٲ: ٲٲٲ we ate ,,

IMPERATIVE.

M. ٲٲٲ eat thou ٲٲٲ: ٲٲٲ eat ye

F. ٲٲٲ ,, ,, ٲٲٲ: ٲٲٲ ,, ,,

IMPERFECT.

III M. ٲٲٲ He will eat. ٲٲٲ: ٲٲٲ They will eat

F. ٲٲٲ^{x2} She ,, ,, ٲٲٲ ,, ,,


x 1. W. S. also ٲٲٲ. x 2. ٲٲٲ.

LESSON XVII.

29 - Pe Alap - Verbs. - P^{cc}AL.

§ 79. The Pe weak verbs or the verbs beginning with Alap or Yo'd assume a vowel after the initial, for the sake of euphony. Alap prefers to be vocalised \bar{a} or \bar{e} and Yo'd \bar{a} . (§ 10. 2). The accidental vowel on the first radical of Pe weak verbs does not affect the articulation (soft) of the second radical in the Pe'_{AL} and $ET^hPe'_{EL}$ (§ 68. 1-2) forms.

Note. 1. The Pe Alap verbs take $\bar{\text{u}}$ u after the initial Alap (See 80 Note 1 for exceptions) and preserve it all through in the Perfect tense, and \div γ after the second radical. Ex.

يَكُلُّ -  E^khal - to eat.

2. In the Imperative:- a) Some verbs (mostly transitive) change $\div \nabla$ into $\circ - \angle$, and forthwith $\pi \propto$ after the initial Alap is changed into $\div \nabla$. Ex.

أَكَلْ - أَكُلْ⁶ - eat thou.


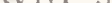
b) Some verbs (mostly intransitive) retain the same form as in the Perfect. (3. m. s.). Ex.

עָמַר - עָמַרְתָּ - e'mar- He said; Imper- Say thou.

3. In the Imperfect and Infinitive the initial Alap loses its vowel and the prefixes take Zlāma long \bar{a} Ex.

𐤀𐤊𐤍𐤏 He will eat; 𐤀𐤊𐤍𐤏 he will say; 𐤀𐤊𐤍𐤏 to eat. etc.
 (Vide § 51). In the Imperfect 1. s. the initial A!ap disappears
 as, 𐤀𐤊𐤍𐤏 (for 𐤀𐤊𐤍𐤏) - I will eat.

Remark.— In West Syriac prefixes are vocalised with *a* when added to Pe Alap verbs which retain Pthāha in the Imperative and Imperfect. Ex.

 - he will say.  - to say. etc. (§ 82. 4).

wicked (m. pl.) who are against me. 6. Clap hand all ye peoples. 7. Let the Lord keep thy soul. 8. Let him keep thy going out and coming in. 9. He does not take bribe against the innocent (sing.). 10. I breathe into thee (m.) the Holy Spirit. 11. The Lord God planted a garden. 12. Martyrs who were victorious in their afflictions. 13. My soul hath cleaved to dust. 14. Arpha kissed her mother-in-law. 15. My soul went forth after thee, and thy right-hand rested upon me. 16. The just (pl. m.) and the saints (ܐܘܠܐܕܐܝܐ) go forth to meet him (ܫܠܡܐܝܐ). 17. Rise in me, O Lord, that I may be lighted by Thee as day. 18. You (m. pl.) are going forth in haste to meet the king's son. 19. He was moved with joy. 20. Their (m.) souls went out after him. 21. The voice of our prayer (ܐܘܪܐܝܐ) knocks at thy door, Oh! the merciful (one). 22. Let them fall from their devices. 23. Burning-coals shall descend on them. 24. They will fall into the fire and they will not be able to stand. 25. Shake off the dust from your (m. pl.) feet. 26. Thou shalt not take (away) from me thy Holy Spirit. 27. Let not vanity come forth from thy mouth. 28. Today a gentle rain came down. 29. Today the bread of life came forth from Bethlehem of Juda. 30. Take ye (m.) stones and go out to meet that one (ܫܠܡܐܝܐ). 31. Plant (m. s.) for him a true plant (ܐܘܪܐܝܐ ܐܘܠܐܕܐܝܐ) in the holy church. 32. This word spread (lit. went forth) about him in all Judea and in all the place (which is) around them. 33. They (m.) sank in the depth and they will not (pres.) rise. 34. They fled from (before) the barbarians. 35. Mysteries are kept with her (ܫܠܡܐܝܐ). 36. At night S'em'on went out from the prison (ܐܘܪܐܝܐ ܐܠܐܝܐ). 37. And at night chains fell from Paul's hands (ܐܠܐܝܐ ܐܠܐܝܐ). 38. Their (m.) camals verily shy at (ܐܠܐܝܐ) every strange sight.

| | |
|---|----------------------------------|
| ṭṭṭṭṭṭ ten thousands. | ṭṭṭṭṭṭ m. pl. you live. |
| ṭṭṭṭṭṭ f. velocity;
hastiness. or trepidation. | (ṭṭṭṭ : ṭṭṭṭ : ṭṭṭṭ) |
| ṭṭṭṭṭṭ ṭṭṭṭ storm; blow-
ing wind. | ṭṭṭṭ m. truth. |
| ṭṭṭṭ he pitied; he had-
mercy. | ṭṭṭṭ f. chains. |
| ṭṭṭṭ m. shower. | ṭṭṭṭ c. a stream. |
| ṭṭṭṭṭṭ m. promise. | ṭṭṭṭ a bull. |
| ṭṭṭṭ m. light; lamp. | ṭṭṭṭ right of heart
(m. pl.) |
| ṭṭṭṭ m. bribe. | (ṭṭṭṭ) ṭṭṭṭ f.
mattress; bed. |
| ṭṭṭṭ m true. | ṭṭṭṭ adv. there. |

Exercise 13 A.

1. ṭṭṭṭ ṭṭṭṭ 2. ṭṭṭṭ ṭṭṭṭ 3. ṭṭṭṭ
4. ṭṭṭṭ ṭṭṭṭ 5. ṭṭṭṭ
6. ṭṭṭṭ ṭṭṭṭ 7. ṭṭṭṭ
8. ṭṭṭṭ ṭṭṭṭ 9. ṭṭṭṭ ṭṭṭṭ
10. ṭṭṭṭ ṭṭṭṭ 11. ṭṭṭṭ
12. ṭṭṭṭ ṭṭṭṭ 13. ṭṭṭṭ ṭṭṭṭ
14. ṭṭṭṭ ṭṭṭṭ 15. ṭṭṭṭ ṭṭṭṭ
16. ṭṭṭṭ ṭṭṭṭ 17. ṭṭṭṭ ṭṭṭṭ
18. ṭṭṭṭ ṭṭṭṭ 19. ṭṭṭṭ ṭṭṭṭ
20. ṭṭṭṭ ṭṭṭṭ 21. ṭṭṭṭ (give) ṭṭṭṭ
22. ṭṭṭṭ ṭṭṭṭ

ܡܠܝܚܐ m. King's son;
Prince.

ܡܠܝܚܐ m. collar.

pl. ܡܠܝܚܐ : ܡܠܝܚܐ he-goat.

ܡܠܝܚܐ m. flock.

ܡܠܝܚܐ f. fleece.

pl. ܡܠܝܚܐ : ܡܠܝܚܐ
f. burning coal.

ܡܠܝܚܐ m. proselyte.

ܡܠܝܚܐ m. camel.

ܡܠܝܚܐ m. chin; beard.

ܡܠܝܚܐ he wins.

ܡܠܝܚܐ m. corruption.

ܡܠܝܚܐ m. thought.

(f. ܡܠܝܚܐ) ܡܠܝܚܐ m. new.

ܡܠܝܚܐ m. sight.

(pl. ܡܠܝܚܐ) ܡܠܝܚܐ

Mother-in-law.

ܡܠܝܚܐ m. merciful.

ܡܠܝܚܐ m. dust.

pl. ܡܠܝܚܐ m. price.

(f. s. ܡܠܝܚܐ)

ܡܠܝܚܐ f. coat; tunic;
outer garments.

ܡܠܝܚܐ f. Brimstone.

ܡܠܝܚܐ m. crown.

ܡܠܝܚܐ lyre; cithara; harp.

ܡܠܝܚܐ ten-stringed
lyre.

ܡܠܝܚܐ f. palm of the hand.

ܡܠܝܚܐ to clap hand.

ܡܠܝܚܐ f. coming; advent.

ܡܠܝܚܐ m. birth.

ܡܠܝܚܐ m. promise;
counsel; device.

ܡܠܝܚܐ m. rain.

ܡܠܝܚܐ f. portion.

ܡܠܝܚܐ m. exit; going out.

ܡܠܝܚܐ m. entering;
coming in.

ܡܠܝܚܐ f. snare; net.

ܡܠܝܚܐ m. an awl.

ܡܠܝܚܐ f. camp; army.

ܡܠܝܚܐ m. oil.

ܡܠܝܚܐ m. fish.

ܡܠܝܚܐ m. stranger; strange

ܡܠܝܚܐ m. injury.

ܡܠܝܚܐ m. gentle.

ܡܠܝܚܐ f. planting; plant,

ܡܠܝܚܐ m. side.

ܡܠܝܚܐ to recline; rest on

ܡܠܝܚܐ f. vanity.

ܡܠܝܚܐ m. dust.

ܡܠܝܚܐ pr. n. Arpha.

ܡܠܝܚܐ to spread.

ܡܠܝܚܐ f. dirt; filthiness.

ܡܠܝܚܐ m. harp; cithar.

b) The Perfect tense is employed to denote an event (especially in prophecies) that will certainly take place in the future. Ex. $\Delta\alpha\alpha\alpha \text{ } \alpha\alpha\alpha\alpha \text{ } \alpha\alpha\alpha\alpha \text{ } \alpha\alpha\alpha\alpha$. As soon as they (will) have risen they will turn back to Sheol.

$\alpha\alpha\alpha\alpha \text{ } \alpha\alpha\alpha\alpha \text{ } \alpha\alpha\alpha\alpha \text{ } \alpha\alpha\alpha\alpha \text{ } \alpha\alpha\alpha\alpha \text{ } \alpha\alpha\alpha\alpha$ - They shall rejoice before thee as they that rejoice in the harvest and as they that exult when they divide the spoils.

IV. Personal pronouns inflected with the preposition Lamad Δ are some times (for the sake of emphasis) put after Intransitive verbs agreeing with the verbal form in gender, number and person. (Dativus ethicus). Ex. $\alpha\alpha\alpha \text{ } \alpha\alpha\alpha$ - go thou. $\alpha\alpha\alpha \text{ } \alpha\alpha\alpha$ - he started. $\alpha\alpha\alpha \text{ } \alpha\alpha\alpha$ she ran.

[Such use of personal pronouns with passive verbs are frequent in the writings of Aphrahat. Ex. $\alpha\alpha\alpha\alpha \text{ } \alpha\alpha\alpha\alpha \text{ } \alpha\alpha\alpha\alpha$. Servitude was foretold for his seed. Noldeke § 224.]

V. A noun of quality or quantity put in the genitive case after a noun has the force of an adjective.

Ex. $\alpha\alpha\alpha\alpha \text{ } \alpha\alpha\alpha\alpha$ - God of truth = True God
 $\alpha\alpha\alpha\alpha \text{ } \alpha\alpha\alpha\alpha$ Spirit of holiness = Holy Spirit.

(Recapitulate § 54 v).

Vocabulary.

$\alpha\alpha\alpha\alpha$ m. food.

$\alpha\alpha\alpha\alpha$ thousand (§ 249 B.)

$\alpha\alpha\alpha\alpha$ m. battle;
 contest.

$\alpha\alpha\alpha\alpha$ m. barbarous;
 barbarian.

$\alpha\alpha\alpha\alpha$ adv. at once;
 together.

$\alpha\alpha\alpha\alpha$ f. crown
 of the head.

$\alpha\alpha\alpha\alpha$ m. Divine.

$\alpha\alpha\alpha\alpha$ m. Bride-
 chamber.

נָּחַד to separate; to dedicate.

נָּחַד

יִנָּחַד

יִנָּחַד

נָּחַד to glitter; to shine.

נָּחַד

יִנָּחַד

יִנָּחַד

נָּחַד to hiss; to shriek; to scold.

נָּחַד

יִנָּחַד

יִנָּחַד

§ 78. **Syntax.**— I. a) נָּ is prefixed to a verb following adverbial particles of time and manner. Ex. נָּחַד אֵלָיו - As he said. אֲדַבְּרָה עַד אֲנִי אֵלֵךְ - Until I pass.

b) Bnt נָּ is not prefixed to the verb following אִם meaning “as if”. Ex. אִם יִפְתָּחוּ אֵינֶם אִם יִפְתָּחוּ אֵינֶם as if they pray. אִם יִפְתָּחוּ אֵינֶם as if they desire.

c) נָּ is prefixed to a noun with the preposition אֶל or עַל after an adverb of manner. Ex. אֶל אִישׁ אֶחָד as to a man (dat.); as a man (acc.). אֶל אִישׁ אֶחָד as in a ship. אֶל אִישׁ אֶחָד as in heaven. In these examples the verb ‘to be’ after נָּ is understood.

II. When the principal verb of a sentence is 1) in the Imperfect (future) or present tense or 2) in the Perfect tense denoting an event in the future, the verb of the dependent clause in the Perfect tense (especially, introduced by מָדַד “when” “if”) stands for future perfect or for a tense of anteriority in relation with the principal verb. Ex.

1) מָדַד אֲדַבְּרָה . . . אֲדַבְּרָה - When the Lord shall have delivered I will thresh.

אֲדַבְּרָה אֲדַבְּרָה אֲדַבְּרָה - And all those who seek shall find (at the last day) if they have asked-

2) אֲדַבְּרָה אֲדַבְּרָה אֲדַבְּרָה - As soon as they (will) have risen they will turn back to Sheol (hell).

III. a) The Perfect tense generally denotes an event that took place in the past. Ex. אֲדַבְּרָה . . . אֲדַבְּרָה . . . He made a banquet.

يَسْبِي to flow; to breathe يَسْبِي or يَسْبِي يَسْبِي or يَسْبِي يَسْبِي

يَسْبِي to kiss. يَسْبِي or يَسْبِي يَسْبِي or يَسْبِي يَسْبِي

3. Some verbs have ـِ or ـِ in the Perfect and ـِ or ـِ in the Imperative and Imperfect after dropping the initial Nuṇ, without any difference in meaning.

يَسْبِي or يَسْبِي - يَسْبِي or يَسْبِي - يَسْبِي or يَسْبِي (يَسْبِي)
to deceive; to betray.

يَسْبِي or يَسْبِي - يَسْبِي or يَسْبِي - يَسْبِي or يَسْبِي
to blush; to be chaste.

4. Some verbs take ـِ or ـِ in the Imperative and Imperfect, dropping the initial Nuṇ with difference of meaning. Ex.

| | Imper. | Impf. | Inf. |
|----------------------------|---------|---------|---------|
| يَسْبِي to pour down. | يَسْبِي | يَسْبِي | يَسْبِي |
| يَسْبِي to vow; to devote. | يَسْبِي | يَسْبِي | يَسْبِي |

5. Some verbs optionally drop the initial Nuṇ in the Imperative, Imperfect and Infinitive.

| | Imper. | Impf. | Inf. |
|-----------------------------------|---|---|--------------------|
| يَسْبِي to disturb;
to annoy. | يَسْبِي or يَسْبِي - يَسْبِي or يَسْبِي | يَسْبِي or يَسْبِي - يَسْبِي or يَسْبِي | يَسْبِي or يَسْبِي |
| يَسْبِي to sift; to pass through. | يَسْبِي | يَسْبِي | يَسْبِي |

يَسْبِي or يَسْبِي - يَسْبِي or يَسْبِي - يَسْبِي or يَسْبِي

يَسْبِي to plant. يَسْبِي or يَسْبِي - يَسْبِي or يَسْبِي - يَسْبِي or يَسْبِي

يَسْبِي to blow; to breathe; to respire.

يَسْبِي or يَسْبِي - يَسْبِي or يَسْبِي - يَسْبِي or يَسْبِي

6. Some verbs never drop the initial Nuṇ.

i) Verbs with Waṭ as the second radical.

| | Imper. | Impf. | Inf. |
|---|---------|---------|---------|
| يَسْبِي to be restive; to plunge; kick. | يَسْبِي | يَسْبِي | يَسْبِي |
| يَسْبِي to shy at; to plunge; to bolt. | يَسْبِي | يَسْبِي | يَسْبِي |

ii) يَسْبِي : يَسْبِي to moan; to roar ;to murmur.

| | | | |
|-------------------|---------|---------|---------|
| يَسْبِي to shine. | يَسْبِي | يَسْبِي | يَسْبِي |
|-------------------|---------|---------|---------|

| | | | |
|---|-------------|-------------|-------------|
| B. سَـجَدَ to down. | سَجَدَ | يَسْجُدُ | سَجَدَ |
| سَـجَدَ to be long; to continue. | سَجَدَ | يَسْجُدُ | سَجَدَ |
| اِـتَّخَذَ to take; to receive. | اِتَّخَذَ | يَتَّخِذُ | اِتَّخَذَ |
| اِـتَّخَذَ to hew out; to hollow out. | اِتَّخَذَ | يَتَّخِذُ | اِتَّخَذَ |
| C. اِـصْبَغَ to adhere; to cleave to. | اِصْبَغَ | يَصْبِغُ | اِصْبَغَ |
| D. اِـسْتَبَدَّ to grow lean; to waste. | اِسْتَبَدَّ | يَسْتَبِدُّ | اِسْتَبَدَّ |
| اِـسْتَبَدَّ to descend; to get down. | اِسْتَبَدَّ | يَسْتَبِدُّ | اِسْتَبَدَّ |
| E. اِـجْتَذَرَ to draw; to attract. | اِجْتَذَرَ | يَجْتَذِرُ | اِجْتَذَرَ |
| اِـجْتَذَرَ to err. | اِجْتَذَرَ | يَجْتَذِرُ | اِجْتَذَرَ |
| اِـرْتَدَّ to fall; to be ruined; to be thrown. | اِرتَدَّ | يَرْتَدُّ | اِرتَدَّ |
| اِـرْتَدَّ to cast lots. | (اِرتَدَّ) | يَرْتَدُّ | اِرتَدَّ |
| اِـرْتَدَّ to shake off; to throw down. | (اِرتَدَّ) | يَرْتَدُّ | اِرتَدَّ |

Note. 1. Some verbs optionally retain the initial Nuṇ in the Infinitive, though it falls away in the Imperative and Imperfect.

| | | | |
|-------------------------------------|-------------|--------------|---------------------------|
| اِـسْتَدْرَجَ to draw out., on, in. | اِستَدْرَجَ | يَسْتَدْرِجُ | اِستَدْرَجَ : اِستَدْرَجَ |
| اِـرْتَدَّ to cut; to slay. | اِرتَدَّ | يَرْتَدُّ | اِرتَدَّ : اِرتَدَّ |
| اِـرْتَدَّ to pour, melt, cast. | اِرتَدَّ | يَرْتَدُّ | اِرتَدَّ : اِرتَدَّ |

2. Some verbs (with ÷ in the Perfect) have ÷ or ٥ in the Imperative and Imperfect dropping the initial Nuṇ, without any difference in meaning.

| | | | |
|---------------------------------------|------------------------|------------------------|-----------|
| اِـنْبَغَى to bark. | اِنْبَغَى or اِنْبَغَى | يَنْبَغِي or يَنْبَغِي | اِنْبَغَى |
| اِـجَبَّ to dry; to fade | اِجَبَّ or اِجَبَّ | يَجِبُّ or يَجِبُّ | اِجَبَّ |
| اِـنْهَى to drop; to flow. | اِنْهَى or اِنْهَى | يَنْهِي or يَنْهِي | اِنْهَى |
| اِـنْهَى to keep; to guard; to watch. | اِنْهَى or اِنْهَى | يَنْهِي or يَنْهِي | اِنْهَى |

ii. Passive.

| | | | | | |
|-----|----|--------------------------------|-----------------------|--------------------------------|--------------------------|
| III | M. | (هَـ) جَبِبَ | He is (being) bitten. | (يَـ) جَبِبَ | They are (being) bitten. |
| | F. | (هَـ) جَبِبَتْ | She is „ | (يَـ) جَبِبَتْ | „ „ „ |
| II | M. | أَنْتَ جَبِبَ or أَجَبِبُ | You are „ bitten. | أَنْتَ جَبِبَ or أَجَبِبُ | You are „ bitten. |
| | F. | أَنْتِ جَبِبَتْ or أَجَبِبِينَ | You are ... bitten. | أَنْتِ جَبِبَتْ or أَجَبِبِينَ | You are ... bitten. |
| I | M. | أَنَا جَبِبَ or أَجَبِبُ | I am (being) bitten. | أَنَا جَبِبَ or أَجَبِبُ | We are (being) bitten |
| | F. | أَنْتِ جَبِبَتْ or أَجَبِبِينَ | I am (being) bitten. | أَنْتِ جَبِبَتْ or أَجَبِبِينَ | We are ... bitten. |

§ 77. A few Pe-Nūn verbs grouped according to the change of vowel in the Imperative and Imperfect (§ 50) are given below. (Vide § 95 B.).

| | | Imper. | Imperf | Infin. |
|----|---|----------|----------|----------|
| A. | أَخْرَجَ to start; to go out. | أَخْرِجْ | أَخْرِجُ | أَخْرَجَ |
| | أَخْرَجَ to knock. | أَخْرِجْ | أَخْرِجُ | أَخْرَجَ |
| | أَخْرَجَ to stir; rise, move, to bark. | أَخْرِجْ | أَخْرِجُ | أَخْرَجَ |
| | أَخْرَجَ to rise (out of water). | أَخْرِجْ | أَخْرِجُ | أَخْرَجَ |
| | أَخْرَجَ to flee. | أَخْرِجْ | أَخْرِجُ | أَخْرَجَ |
| | أَخْرَجَ to drag; to tear away. | أَخْرِجْ | أَخْرِجُ | أَخْرَجَ |
| | أَخْرَجَ to break in; to blow; to puff. | أَخْرِجْ | أَخْرِجُ | أَخْرَجَ |
| | أَخْرَجَ to shun; to turn away. | أَخْرِجْ | أَخْرِجُ | أَخْرَجَ |
| | أَخْرَجَ to bore; pierce; dig through. | أَخْرِجْ | أَخْرِجُ | أَخْرَجَ |
| | أَخْرَجَ to clear away; to throw aside. | أَخْرِجْ | أَخْرِجُ | أَخْرَجَ |
| | أَخْرَجَ to tear off; to pluck (out) | أَخْرِجْ | أَخْرِجُ | أَخْرَجَ |

| | Sing. | Imperfect. | Pl. |
|-----|--------------|----------------------------|---------------------------|
| III | M. يَخَبُه | He will bite | يَخَبُوه They will bite. |
| | F. يَخَبُهَا | She „ | يَخَبْنَهَا „ „ „ |
| II | M. يَخَبُكَ | You will (thou wilt) bite. | يَخَبُوكُم You will bite. |
| | F. يَخَبُكِ | „ „ „ | يَخَبْنَكِ „ „ „ |
| I | C. يَخَبُ | I wilt bite. | يَخَبُو We will bite. |

Infinitive.

Absolute. يَخَبُ – construct. لِيَخَبُ to bite.

| | Sing. | Present Participle. | Pl. |
|----|-----------|---------------------|-------------------|
| M. | يَخَبُ | Biting. | يَخَبُونَ Biting. |
| F. | يَخَبُهَا | „ | يَخَبْنَهَا „ |

Prefect Participle.

| | | | |
|----|------------|----------------|----------------------------|
| M. | يَخَبُ (2) | Bitten (being) | يَخَبُونَ { Bitten (being) |
| F. | يَخَبُهَا | „ „ | يَخَبْنَهَا { |

Present Tense.

i. Active.

| | Sing. | Pl. |
|----|---|---|
| M. | (يَخَبُ) يَخَبُ He is biting. | (يَخَبُونَ) يَخَبُونَ They are biting. |
| F. | (يَخَبُهَا) يَخَبُهَا She is „ | (يَخَبْنَهَا) يَخَبْنَهَا „ „ „ |
| M. | يَخَبُكَ or يَخَبُكَ
You are biting. | يَخَبُوكُم or يَخَبُوكُم
You are biting. |
| F. | يَخَبُكِ or يَخَبُكِ
You are biting. | يَخَبْنَكِ or يَخَبْنَكِ
You are biting. |
| M. | يَخَبُنِي or يَخَبُنِي
I am biting. | يَخَبُونَا or يَخَبُونَا
We are biting. |
| F. | يَخَبْنِي or يَخَبْنِي
I am biting. | يَخَبْنَا or يَخَبْنَا
We are biting. |

(2) Also يَخَبُ : يَخَبُ, but not formed from this verb.

Nūn, when non-vocalised, is generally elided after a prefix (ie. in P^eAL Imperfect, Infinitive and in Ap^hEL) and in the Imperative of the P^eAL form. So, for example, ܡܥܕܐ “to start, to go out” has the Imperative ܡܥܕ, Imperfect ܡܥܕܐ, Infinitive ܡܥܕܐ and Ap^hEL ܡܥܕܐ “to send out”. (§ 151 A. 2).

According to the East Syrian pronunciation the elided Nūn, as if it were assimilated, is restored by doubling the second radical, after a vocalised prefix. Ex. ܡܥܕܐ meppaq. ܡܥܕܐ neppoq. ܡܥܕܐ Appeq. (§ 6: § 7).

The Pe-Nūn verbs which do not drop Nūn in the course of Inflexion do not differ in conjugation from strong verbs. Those which drop Nūn differ from them only in the Imperative, Imperfect and Infinitive in the P^eAL form.

The formation of tenses, moods, and participles, and the hard and soft aspirations of the radical letters are all the same as those of strong verbs (§ 71 and notes).

Conjugation.

ܡܥܕܐ to bite, to sting.

Perfect.

| | Singular | Plural |
|----------------------|---------------------------|------------------------------------|
| III M. | ܡܥܕܐ He bit; has bitten. | ܡܥܕܐ - ܡܥܕܐ they bit; have bitten. |
| F. | ܡܥܕܐ She „ | ܡܥܕܐ : ܡܥܕܐ „ „ |
| II M. ⁽¹⁾ | ܡܥܕܐ You have thou (hast) | ܡܥܕܐ - ܡܥܕܐ You „ |
| F. | ܡܥܕܐ „ „ „ | ܡܥܕܐ : ܡܥܕܐ „ „ |
| I C. | ܡܥܕܐ I bit, have bitten. | ܡܥܕܐ : ܡܥܕܐ We bit; have bitten. |

Imperative.

| | | |
|----|----------------------|---------------------------|
| M. | ܡܥܕܐ Bite you (thou) | ܡܥܕܐ - ܡܥܕܐ Bite you (ye) |
| F. | ܡܥܕܐ „ „ | ܡܥܕܐ : ܡܥܕܐ „ „ |

(1) Vide No. § 7. 4.

Exercise 12 B.

1. The old men who grew-old in the locality (place). 2. And they saluted him (ܣܠܡܬܝܢ ܐܠܝܗܝܡ). 3. I ask (for) grace and mercy from thy rich treasure house. 4. The just (man) shall flourish as the cedars of Lebanon. 5. I shall leap-over the wall. 6. They saluted Jerusalem. 7. The fishes which grow old. 8. Let every one make-haste and take refuge in repentance. 9. Who will ascend the mountain of God? 10. My skin has contracted on me. 11. They (m.) stripped (off) glory and put on leaves. 12. The whole measure of his life has become completed. 13. Jesus brings all to perfection (ie. perfects) by the sign (ܐܝܬܐ) of the cross. 14. Thou (m.) art not able to spread thy arms (ܐܝܬܐ) and to hold the spirit. 15. Jacob halted. 16. The Jews envy you (sing.). 17. Those who desire evil for me (lit. my evil) shall turn to their back and shall be ashamed. 18. And they dug a ditch for myself (soul) and they fell into it. 19. I will not be ashamed of (ܐܝܬܐ) good deeds. 20. Sealed (m. s.) with seven seals. 21. My right hand has spread the heavens. 22. Serve (m. s.) the Lord with fear. 23. Cain was working (ܐܝܬܐ ܐܝܬܐ) in the field. 24. The light that does not cease (sets). 25. He will sift you as (grains of) wheat. 26. He will melt like wax. 27. Serve ye (m.) the Lord with joy. 28. Let them who seek to kill my soul be ashamed and confounded.

LESSON XVI.

ܐܝܬܐ - Pe Nuṇ Verbs - P^cAL.

§ 76. Pe-Nuṇ verbs (§ 70. B. ii) include the different varieties of strong verbs (§ 50. A. B. C. D. E.). It is the peculiarity of Pe-Nun verbs that the initial

Exercise 12 A.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.

Vocabulary.

يَجِدُ (he) took refuge.

شَجَرٌ m. cedar.

جِئْنَا we have come.

لَحْمٌ m. flesh.

كَأَنَّهُ like; in the likeness

يَسْتَبْشِرُونَ m. they seek.

خَنْزِيرٌ n. ditch; well.

دِينَارٌ m. money; coin.

يُجَادِلُ to prevent.

يَسْتَبْشِرُونَ to be white.

رَحْمَةٌ pity; mercy;
clemency.

pl. يَبْشَرٌ : يَبْشَرٌ f. wheat;
grain.

كُنْتُ I was young.

خَاتَمٌ m. seal.

خَضِرٌ m. leaf; foliage.

أَعْطَتْ She gave.

جَنَاحٌ f. wing; arm; side.

جَنَّةٌ a (beautiful)
garden; Mt. Carmel.

لَبْنَانٌ pr. n. Lebanon.

كَلَامٌ : كَلَامٌ { discourse;
speech.

أَسْفَلٌ m. ashes.

أَسْفَلٌ f. an ascent; climb

أَسْفَلٌ m. skin. [interval.

أَسْفَلٌ m. time; measure;

أَسْفَلٌ m. fish.

أَسْفَلٌ to put on shoes;
to slipper.

أَسْفَلٌ : أَسْفَلٌ silver.

أَسْفَلٌ m. shoe; sandal.

أَسْفَلٌ m. forest.

أَسْفَلٌ pr. n. Aden.

أَسْفَلٌ m. cot.

أَسْفَلٌ m. familiarity; inti-
macy; converse; study;
acquaintance.

أَسْفَلٌ that he may
sift you.

أَسْفَلٌ m. rich; wealthy.

أَسْفَلٌ : أَسْفَلٌ to spread.

أَسْفَلٌ : أَسْفَلٌ cotton rag.

أَسْفَلٌ : أَسْفَلٌ Remission of
debts.

أَسْفَلٌ m. seven.

أَسْفَلٌ : أَسْفَلٌ f. wax.

أَسْفَلٌ he sent him.

أَسْفَلٌ to spring up; to
flourish; to sprout

أَسْفَلٌ to jump; to leap
over.

أَسْفَلٌ - أَسْفَلٌ f.
supplication

أَسْفَلٌ : أَسْفَلٌ f. bed.

etc. and $\text{حَبَّ} : \text{حَبَّ} : \text{حَبَّ}^{\text{x}} \text{حَبَّ}^{\text{y}}$ etc. for $\text{حَبَّ} : \text{حَبَّ}^{\text{x}} : \text{حَبَّ}^{\text{y}}$ etc.

viii) The final radical of the 'Ain Alap verbs should become hard, when it receives a vowel in the Perfect singular and Present participle according to § 71. note 2. c., but it y has always a traditional soft aspirate (§ 18. 2.) as, $\text{سَـوَات}^{\text{h}}$ Se'vat^h; سَـوَان Sa'vān. etc. But it is hard in the Present participle when the Alap is changed into Yo'd, as, كَايْبَا - kaiba. كَايْبَان - kaibān, etc.

§ 75. **Syntax.** I. In a sentence of more than one clause the participle in the subordinate clause (often introduced by حَد or وَ) denotes a condition, state or manner contemporary to the principal verb even if it be in the Perfect tense; similarly the participle as the principal verb denotes a tense contemporary to the subordinate verb (introduced by the same conjunctions) in the Perfect or Imperfect. Ex. $\text{لَمَّا مَاتَ مَاتَ} \text{حَد} \text{مَاتَ}$ To meet death (against death) he ran with joy (lit. while rejoicing). $\text{سَأَلَ} \text{حَد} \text{سَأَلَ} \text{وَ} \text{سَأَلَ} \text{وَ} \text{سَأَلَ}$ He asked her for water but she did not give him. $\text{سَأَلَ} \text{حَد} \text{سَأَلَ} \text{وَ} \text{سَأَلَ} \text{وَ} \text{سَأَلَ}$ - He returned from war raising his bow. (Vide § 80. 4.).

II. A pronoun in the same case as object to more than one verb connected by a co-ordinative conjunction in the same sentence, may be expressed only once (ie, after the first verb) or may be repeated with every verb. Ex. $\text{سَأَلَ} \text{حَد} \text{سَأَلَ} \text{وَ} \text{سَأَلَ} \text{وَ} \text{سَأَلَ}$ - He impedes him and prevents him from ascending.

v) In the Imperfect : 1) When the middle Alap loses its vowel (ie. with a prefix and a vocalic termination) the West Syrians vocalise the preceding letter

with R^ebosso ܐ as - ܐܢܝܢܐ m. ܐܢܝܢܐ f. for ܐܢܝܢܐ m. ܐܢܝܢܐ f. they will displease (§ 12. n. 3.). In such forms they sometimes transpose the Alap and put it before the first radical, as ܐܢܝܢܐ : ܐܢܝܢܐ - it will be bad, for ܐܢܝܢܐ or ܐܢܝܢܐ (Vide § 113. 3.) and give ܐ to the prefix, as ܐܢܝܢܐ as if it were a Pe weak verb. (§ 79. iv. c.).

2) When the middle Waṯw loses its vowel the West Syrians mark 'Es. os. o ܐ on the letter preceding it

as ܐܢܝܢܐ m. ܐܢܝܢܐ f. for ܐܢܝܢܐ m. ܐܢܝܢܐ f. they will rejoice. (§ 12. n. 3-4.).

vi) In the Present participle when a vowel falls upon the final radical the Alap of the 'Ain Alap verbs is :

1) Some times changed into Yod, as from ܐܢܝܢܐ - to be pained, ܐܢܝܢܐ : ܐܢܝܢܐ : ܐܢܝܢܐ - paining. Ex. ܐܢܝܢܐ - Behold, my stomach aches. Job. 32. 19.

2) Sometimes dropped, as from ܐܢܝܢܐ "to grow old" ܐܢܝܢܐ or ܐܢܝܢܐ growing old. Ex. ܐܢܝܢܐ ܐܢܝܢܐ - They were older than him. (Job. 32. 4.).

The middle Alap is often dropped in the Noun Agent (§ 100 ff.) first form, formed from the Present participle. So, ܐܢܝܢܐ - old man, ܐܢܝܢܐ - good (for ܐܢܝܢܐ and ܐܢܝܢܐ) are formed from ܐܢܝܢܐ and ܐܢܝܢܐ - "to do good" respectively.

vii) In the Perfect participle of ܐܢܝܢܐ the middle Alap is changed into Yoḏ. So ܐܢܝܢܐ : ܐܢܝܢܐ etc. for ܐܢܝܢܐ

Infinitive.

| | | |
|-------|---------------------|------------------------|
| | Abs. ܡܝܬܝܢܐ . | Cons. ܡܝܬܝܢܐܐ to find. |
| | Present participle. | Prefect participle. |
| Sing. | M. ܡܝܬܝܢܐ finding. | ܡܝܬܝܢܐ found (being) |
| | F. ܡܝܬܝܢܐ finding. | ܡܝܬܝܢܐ found |
| Pl. | M. ܡܝܬܝܢܐ finding. | ܡܝܬܝܢܐ found |
| | F. ܡܝܬܝܢܐ finding. | ܡܝܬܝܢܐ found |

§ 74. It has been stated above (§ 70 B. n. 2) that the Ain-Alap and Ain-Waw verbs whose middle radical does not fall away in the course of inflexion are conjugated as strong verbs. They are very few in number.

i) All the 'Ain Alap simple verbs have ܐ ܐ on the Alap unless the final radical be any one of ܕ ܠ ܡ ܢ (§ 3. n. 2). Ex. ܐܠܐ - ܐܠܐ - "to be evil, to be bad; to displease"; ܕܠܐ - ܕܠܐ - "to be ashamed". They are all intransitive.

ii) Zlama ܐ ܐ of the Perfect of 'Ain Alap verbs is changed into Pt^hah.a ÷ ܐ in the Imperative and Infinitive. Imper. ܐܠܐ: Infin. ܐܠܐ (§ 51).

iii. The West Syrians (not the East Syrians) transfer the vowel on the Alap to the preceding letter both in writing and pronouncing, as ܐܠܐ - Beš' = ܐܠܐ - Beš'ūn = ܐܠܐ Beš'; ܐܠܐ Beš'un. E. S.

iv) All the Ain Waw (expressed) verbs are vocalised with Pt^haha ÷ ܐ in the Perfect, Imperative and Infinitive. Ex. Perfect ܐܠܐ he rejoiced, Imperative ܐܠܐ - rejoice thou, Infinitive ܐܠܐ - to rejoice. These verbs are mostly intransitive.

their final Alap is considered to be strong. (§ 70 B. note 1). $\text{ḥ}:\text{ḥ}:\text{ḥ}:\text{ḥ}$ etc. only in the Perfect. Part. Passive of PA'EL form as, $\text{ḥ}:\text{ḥ}$ gray also is in use. $\text{ḥ}:\text{ḥ}$ - is not generally used in P'AL form.

5) $\text{ḥ}:\text{ḥ} - \text{ḥ}:\text{ḥ}$ - "to find out", "to be able" retains ḥ as initial in the Perfect and Imperative. In the Infinitive and Present participle the Alap of the initial ḥ is replaced by ḥ as in Aph'EL. In the Imperfect it is replaced by the prefixes $\text{ḥ}:\text{ḥ}$. ḥ initial is entirely left out in the Perfect participle.

PERFECT.

| | | Singular. | Plural. |
|-----|----|--------------------------------|---|
| III | M. | $\text{ḥ}:\text{ḥ}$ he found. | $\text{ḥ}:\text{ḥ} - \text{ḥ}:\text{ḥ}$ they found. |
| | F. | $\text{ḥ}:\text{ḥ}$ she „ | $\text{ḥ}:\text{ḥ} - \text{ḥ}:\text{ḥ}$ „ „ |
| II | M. | $\text{ḥ}:\text{ḥ}$ you (thou) | $\text{ḥ}:\text{ḥ} - \text{ḥ}:\text{ḥ}$ you „ |
| | F. | $\text{ḥ}:\text{ḥ}$ „ „ | $\text{ḥ}:\text{ḥ} - \text{ḥ}:\text{ḥ}$ „ „ |
| I | C. | $\text{ḥ}:\text{ḥ}$ I found. | $\text{ḥ}:\text{ḥ} - \text{ḥ}:\text{ḥ}$ We found. |

IMPERRATIVE.

| | | |
|----------|--------------------------------|--|
| Sing. M. | $\text{ḥ}:\text{ḥ}$ Find thou. | pl. $\text{ḥ}:\text{ḥ} - \text{ḥ}:\text{ḥ}$ Find ye. |
| F. | $\text{ḥ}:\text{ḥ}$ „ | $\text{ḥ}:\text{ḥ} - \text{ḥ}:\text{ḥ}$ „ |

IMPERFECT.

| | | | |
|-----|----|-----------------------------------|---|
| III | M. | $\text{ḥ}:\text{ḥ}$ he will find. | $\text{ḥ}:\text{ḥ} - \text{ḥ}:\text{ḥ}$ they will find. |
| | F. | $\text{ḥ}:\text{ḥ}$ She „ | $\text{ḥ}:\text{ḥ} - \text{ḥ}:\text{ḥ}$ „ „ |
| II | M. | $\text{ḥ}:\text{ḥ}$ You (thou) | $\text{ḥ}:\text{ḥ} - \text{ḥ}:\text{ḥ}$ You will find |
| | F. | $\text{ḥ}:\text{ḥ}$ „ „ | $\text{ḥ}:\text{ḥ} - \text{ḥ}:\text{ḥ}$ „ „ |
| I | C. | $\text{ḥ}:\text{ḥ}$ I will find. | $\text{ḥ}:\text{ḥ} - \text{ḥ}:\text{ḥ}$ We will find. |

Imperative- m. s. ܐܕܪܝܢ (ha't) † run thou- f. s. ܐܕܪܝܢܝܬ run thou.

m. pl. ܐܕܪܝܢܝܬܝܬ - run ye. f. pl. ܐܕܪܝܢܝܬܝܬܝܬ run ye.

In other forms the conjugation of ܐܕܪܝܢ is regular.

Perfect- ܐܕܪܝܢ He ran. ܐܕܪܝܢܝܬ She ran. ܐܕܪܝܢܝܬܝܬ you ran. etc.

Imperfect- ܐܕܪܝܢܝܬ he will run. ܐܕܪܝܢܝܬܝܬ She will run. ܐܕܪܝܢܝܬܝܬܝܬ you will run. etc.

Infinitive- Abs. ܐܕܪܝܢܝܬܝܬ cons. ܐܕܪܝܢܝܬܝܬܝܬܝܬ to run.

Participle present (only) m. ܐܕܪܝܢܝܬ f. ܐܕܪܝܢܝܬܝܬ etc. running.

3) ܐܕܪܝܢܝܬ - "to become lean or contracted, to shrink, bristle" retains ܐ in the Perfect. as.

III M. ܐܕܪܝܢܝܬ he became lean. ܐܕܪܝܢܝܬܝܬܝܬ they became [lean
F. ܐܕܪܝܢܝܬܝܬ She " " ܐܕܪܝܢܝܬܝܬܝܬܝܬ " "

M. ܐܕܪܝܢܝܬܝܬ Thou " " ܐܕܪܝܢܝܬܝܬܝܬܝܬ You " "

II F. ܐܕܪܝܢܝܬܝܬܝܬ " " " ܐܕܪܝܢܝܬܝܬܝܬܝܬܝܬ " " "

I C. ܐܕܪܝܢܝܬܝܬ I became lean. ܐܕܪܝܢܝܬܝܬܝܬܝܬܝܬ We became lean

The other forms are regular.

Imperative - ܐܕܪܝܢܝܬ : ܐܕܪܝܢܝܬܝܬ etc.

Imperfect - ܐܕܪܝܢܝܬܝܬ : ܐܕܪܝܢܝܬܝܬܝܬܝܬ etc.

Infinitive - ܐܕܪܝܢܝܬܝܬܝܬ : ܐܕܪܝܢܝܬܝܬܝܬܝܬܝܬܝܬ

Participle present (only) ܐܕܪܝܢܝܬ : ܐܕܪܝܢܝܬܝܬܝܬ etc.

4) ܐܕܪܝܢܝܬܝܬ - "to be (come) gray". ܐܕܪܝܢܝܬܝܬܝܬܝܬܝܬ - "to be (come) polluted" are conjugated like ܐܕܪܝܢܝܬܝܬܝܬܝܬܝܬ because

† ܐܕܪܝܢܝܬ also is very rarely found. But there is no tradition Eastern or Western to support the falling away of Rēsh.
(Noldeke, § 185. 3 note 1).

(\\) \\ to drip; to trickle.

\\ to send.

\\ to strip.

N. B.— The Imperative in \\ generally imports a transitive meaning.

B. The following are the most irregular verbs of this group.

1) \\ — “to ascend, to go up”, loses its middle radical- \\ in the Imperative, Imperfect and Infinitive, and throughout in the AP^h·EL form. (§ 153. 1).

PERFECT — \\ He ascended; \\ She ascended etc., regular.

Imperative:— m. s. \\ . f. s. \\ Ascend thou;
m. pl. \\ : \\ f. pl. \\ : \\ Ascend ye.

IMPERFECT—

| | | | |
|-----|----|-----------------------------|------------------------------|
| | M. | \\ he will ascend. | \\ They will ascend |
| III | F. | \\ She “ “ | \\ “ “ |
| | M. | \\ Thou wilt “ | \\ You will ascend |
| II | F. | \\ “ “ | \\ “ “ “ |
| I | C. | \\ I will ascend | \\ We will ascend |

Infinitive - Abs. \\ cons. \\ to ascend.

Present participle. \\ — \\ etc. ascending— regular

Perfect participle. \\ and \\ ascending,
being ascended, etc. regular.

2) \\ — “to run” transposes \\ to the place of the second radical in the Imperative and renders it— silent as:—

| Imper. | Impf. | |
|---|----------|---|
| اَكْمِدْ | اَكْمِدْ | يَكْمِدْ to perfect; to complete. |
| اَكْمِدْ | اَكْمِدْ | يَكْمِدْ to become complete or perfect, to cease; to be consumed. |
| اَحْذِ | اَحْذِ | يَحْذِ to carry away. |
| (اَحْذِ) | اَحْذِ | يَحْذِ to fly.) |
| سَجِدْ | سَجِدْ | يَسَجِدْ to prevent. |
| سَجِدْ | سَجِدْ | يَسَجِدْ to be lame; to halt. |
| سَلِمْ | سَلِمْ | يَسَلِمْ to dream. |
| سَلِمْ | سَلِمْ | يَسَلِمْ to recover; to recuperate. |
| سَهِمْ | سَهِمْ | يَسَهِمْ to be jealous. |
| سَهِمْ | سَهِمْ | يَسَهِمْ to be zealous. |
| سَفِدْ | سَفِدْ | يَسَفِدْ to dig down. |
| سَفِدْ | سَفِدْ | يَسَفِدْ to be ashamed. |
| طَبَدْ | طَبَدْ | يَطَبَدْ to print. |
| طَبَدْ | طَبَدْ | يَطَبَدْ to be immersed. |
| طَفَدْ | طَفَدْ | يَطَفَدْ to extend. |
| طَفَدْ | طَفَدْ | يَطَفَدْ to become long or extended. |
| (اَعِدْ) اَعِدْ اَعِدْ to promise; to pledge. | | |
| (اَلِدْ . اَلِدْ . اَلِدْ) to sift; winnow. | | |
| اَدِدْ | اَدِدْ | يَدِدْ to set; go down. (sun, star) |
| وَلَسْ | وَلَسْ | يَوَلَسْ to serve, worship. (مُجِدْ . اَلِدْ) |
| وَلَسْ | وَلَسْ | يَوَلَسْ to labour, till the ground. |
| اَلَسْ | اَلَسْ | يَلَسْ to filter; to squeeze, strain. |

| | | |
|---------------|------------------|------------------|
| كسب to break. | كسب or كسب ; &c. | كسب or كسب ; &c. |
|---------------|------------------|------------------|

ii) ك in the Perfect

| | Imper. | Impf. |
|---------------------------------------|--------------|------------|
| كسب { to be ground,
to be powdered | كسب or كسب ; | كسب or كسب |
| كسب to rest; to be
silent. | كسب or كسب ; | كسب or كسب |
| كسب to sigh. | كسب or كسب ; | كسب or كسب |
| | &c. | &c. |

5. Some verbs have ÷ or ك in the Perfect with difference in meaning; In such verbs generally ÷ of the Perfect is changed into و and ك into ÷ in the Imperative and Imperfect: Ex.

| | Imper. | Impf. |
|-----------------------------|--------|-------|
| كسب to perish to be ruined. | كسب | كسب |
| كسب to slay; to lay waste | كسب | كسب |
| كسب to be dumb. | كسب | كسب |
| كسب to kill; to slay. | كسب | كسب |
| كسب to taste. | كسب | كسب |
| كسب to graft. | كسب | كسب |
| كسب to be half through. | كسب | كسب |
| كسب to divide; distribute. | كسب | كسب |
| كسب to become fat. | كسب | كسب |
| كسب to become black. | كسب | كسب |
| كسب to dry; languish. | كسب | كسب |
| كسب to draw out; extract. | كسب | كسب |

6. Some verbs take ÷ or و in the Imperative and Imperfect with difference of meaning :-

Perfect and $\ddot{\circ}$ or \div in the Imperative and Imperfect.
Ex.

| | | | | |
|----------|----------|----------------------------|----------|----------|
| | | Imper. | Impf. | |
| يَجْعَلُ | يَجْعَلُ | to be stirred;
excited. | يَجْعَلُ | يَجْعَلُ |
| يَسْجُدُ | يَسْجُدُ | to kneel,
to prostrate | يَسْجُدُ | يَسْجُدُ |
| يَصْخَرُ | يَصْخَرُ | to shout. | يَصْخَرُ | يَصْخَرُ |
| يَكُونُ | يَكُونُ | to be like
a dog. | يَكُونُ | يَكُونُ |
| يَكْرَهُ | يَكْرَهُ | to loathe;
to shudder. | يَكْرَهُ | يَكْرَهُ |
| | | &c. | &c. | |

4. There are a few verbs which assume \div or \circ $\&$ in the Imperative and Imperfect without any difference in meaning due to the difference in vocalisation. Ex.

i) \div ∇ in the Perfect and \div or \circ \triangleleft in the Imperative and Imperfect.

| ative and Imperfect. | | Imper. | Impf |
|----------------------------------|------------------------|--------------------------|------|
| تَدْرَسُ to pierce; to lay open. | تَدْرَسُ or تَدْرَسْ ; | يَتَدْرَسُ or يَتَدْرَسْ | |
| 7 | | | |
| يَدْرَسُ to Sacrifice. | يَدْرَسُ or يَدْرَسْ ; | يَدْرَسُ or يَدْرَسْ | |
| يَدْرَسُ to go round. | يَدْرَسُ or يَدْرَسْ ; | يَدْرَسُ or يَدْرَسْ | |
| يَدْرَسُ to take refuge, | يَدْرَسُ or يَدْرَسْ ; | يَدْرَسُ or يَدْرَسْ | |
| يَدْرَسُ to revolt, resist. | يَدْرَسُ or يَدْرَسْ ; | يَدْرَسُ or يَدْرَسْ | |
| يَدْرَسُ to fasten, assail. | يَدْرَسُ or يَدْرَسْ ; | يَدْرَسُ or يَدْرَسْ | |
| يَدْرَسُ to labour. | يَدْرَسُ or يَدْرَسْ ; | يَدْرَسُ or يَدْرَسْ | |
| يَدْرَسُ to sprinkle. | يَدْرَسُ or يَدْرَسْ ; | يَدْرَسُ or يَدْرَسْ | |
| يَدْرَسُ to beckon. | يَدْرَسُ or يَدْرَسْ ; | يَدْرَسُ or يَدْرَسْ | |
| 7 | | | |
| يَدْرَسُ to seek. | يَدْرَسُ or يَدْرَسْ ; | يَدْرَسُ or يَدْرَسْ | |

§ 73. There are many strong verbs which deserve special attention because of their peculiarities in vocalisation (A), and irregularities in conjugation. (B).

A. 1. There are a few verbs which equally admit ÷ or ʔ in the Perfect and assume ÷ in the Imperative and Imperfect, without any difference in meaning. Ex.

| | | | Imperative. | Imperfect. |
|-----|-----|---------------------------------|-------------|------------|
| 𐤊𐤌𐤁 | 𐤊𐤌𐤁 | to bend; to bow. | 𐤊𐤌𐤁 | 𐤊𐤌𐤁 |
| 𐤊𐤌𐤁 | 𐤊𐤌𐤁 | to miss; to err. | 𐤊𐤌𐤁 | 𐤊𐤌𐤁 |
| 𐤊𐤌𐤁 | 𐤊𐤌𐤁 | to put on; to gird. | 𐤊𐤌𐤁 | 𐤊𐤌𐤁 |
| 𐤊𐤌𐤁 | 𐤊𐤌𐤁 | to be modest; to be
ashamed. | 𐤊𐤌𐤁 | 𐤊𐤌𐤁 |
| 𐤊𐤌𐤁 | 𐤊𐤌𐤁 | to adhere; to cleave to. | 𐤊𐤌𐤁 | 𐤊𐤌𐤁 |
| 𐤊𐤌𐤁 | 𐤊𐤌𐤁 | to be red. | 𐤊𐤌𐤁 | 𐤊𐤌𐤁 |
| 𐤊𐤌𐤁 | 𐤊𐤌𐤁 | to be away. | 𐤊𐤌𐤁 | 𐤊𐤌𐤁 |
| 𐤊𐤌𐤁 | 𐤊𐤌𐤁 | to murmur. | 𐤊𐤌𐤁 | 𐤊𐤌𐤁 |
| 𐤊𐤌𐤁 | 𐤊𐤌𐤁 | to be feeble. | 𐤊𐤌𐤁 | 𐤊𐤌𐤁 |
| 𐤊𐤌𐤁 | 𐤊𐤌𐤁 | to be vitiated. | 𐤊𐤌𐤁 | 𐤊𐤌𐤁 |
| 𐤊𐤌𐤁 | 𐤊𐤌𐤁 | to be weak; humble. | 𐤊𐤌𐤁 | 𐤊𐤌𐤁 |
| | | | | &c. |

2. A few verbs with ÷ or ʔ in the Perfect assume ʔ in the Imperative and Imperfect without any difference in meaning. Ex.

| | | | | |
|-----|-----|------------------------|------------|----------|
| 𐤊𐤌𐤁 | 𐤊𐤌𐤁 | to be fit. | Imper. 𐤊𐤌𐤁 | Impf 𐤊𐤌𐤁 |
| 𐤊𐤌𐤁 | 𐤊𐤌𐤁 | to tear skin; to draw. | 𐤊𐤌𐤁 | 𐤊𐤌𐤁 |
| 𐤊𐤌𐤁 | 𐤊𐤌𐤁 | to cast down. | 𐤊𐤌𐤁 | 𐤊𐤌𐤁 |
| 𐤊𐤌𐤁 | 𐤊𐤌𐤁 | to cut; to crop. | 𐤊𐤌𐤁 | 𐤊𐤌𐤁 |
| | | | | &c. |

3. Some verbs equally have ÷ or ʔ in the

| | | | | |
|---------|----------------------|---------|----------|----------|
| سَيَّ | to become dark. | سَيَّ | يَسَيَّ | مَسَيَّ |
| هَلَم | to vanish. | هَلَم | يَهَلَم | مَهَلَم |
| جَوَّ | to be hungry. | جَوَّ | يَجَوَّ | مَجَوَّ |
| | | ∇ | ∇ | ∇ |
| لَبَّسَ | to dress; to put on. | لَبَّسَ | يَلْبَسُ | مَلَبَسَ |
| | | ∇ | ∇ | ∇ |
| كَبَّسَ | to grow old. | كَبَّسَ | يَكْبَسُ | مَكْبَسَ |
| | | ∇ | ∇ | ∇ |
| زَجَّ | to be angry. | زَجَّ | يَزْجُو | مَزْجُو |
| | | ∇ | ∇ | ∇ |
| ذَجَبَ | to mount. | ذَجَبَ | يَذْجُبُ | مَذْجُبَ |
| | | ∇ | ∇ | ∇ |
| رَجَبَ | to lie down. | رَجَبَ | يَرْجُبُ | مَرْجُبَ |
| | | ∇ | ∇ | ∇ |
| أَجَلَّ | to trust. | أَجَلَّ | يَأْجِلُ | مَأْجِلُ |

D. Verbs that have ن ن in the Perfect and و in the Imperative and Imperfect.

| | Imper. | Impf. | Infin. |
|--------------------------------|---------|-----------|-----------|
| هَلَّجَ to adore. | هَلَّجْ | يَهَلِّجُ | مَهَلِّجٌ |
| هَزَّجَ to become poor, needy. | هَزَّجْ | يَهْزِجُ | مَهْزِجٌ |
| مَضَّجَ to approach; to touch. | مَضَّجْ | يَمْضِجُ | مَمْضِجٌ |
| أَسَّجَ to keep silence. | أَسَّجْ | يَأْسِجُ | مَأْسِجٌ |

E. Verbs that have و و in the Perfect and ن ن in the Imperative and Imperfect.

| | | | | |
|-------------------------|---------|----------|----------|---------|
| وَضَّ | to buy. | وَضَّ | يُوَضِّ | مُوَضِّ |
| | | | ∇ | ∇ |
| حَضَّجَ to do; to make. | حَضَّجْ | يَحْضِجُ | مَحْضِجٌ | |

| | | |
|---|--------|--------------|
| יִבְדֹּלֵם to blaze. | בָּדַל | יִבְדֹּלֵם |
| וְשָׁד to sing. | וָשַׁד | יִשְׁשָׁד |
| וְחָד to diminish. | וָחַד | יִשְׁחָד |
| סָחַם to know. | סָחַם | יִסְחָם |
| חָדַד to prosper: to be diligent. | חָדַד | יִחְדָּד |
| מָהַד to remain. | מָהַד | יִמְהָד |
| הָחַד to think; to hope. | הָחַד | יִהְיָחַד |
| | חָ | יִחְדָּד (1) |
| חָצַד to cross, to pass on; transgress. | חָצַד | יִחְצָד |
| | חָ | יִחְצָד |
| חָאָד to grow rich. | חָאָד | יִחְאָד |
| | חָ | יִחְאָד |
| וָחַד to meet (וָ) | וָחַד | יִוְחָד |
| | וָ | יִוְחָד |
| וָאָד to open. | וָאָד | יִוְאָד |
| | וָ | יִוְאָד |
| זָאָד to grow hot. | זָאָד | יִזְאָד |
| | זָ | יִזְאָד |
| &c. | &c. | &c. |

C. Verbs that have π η in the Perfect and \div γ in the Imperative and Imperfect. (Vide § 51).

| | Imper. | Impf. | Infinitive. |
|-----------------------------------|---------|----------|-------------|
| אָשָׁם to be ashamed. | אָשָׁם | יִשְׁאָם | יִשְׁאָם |
| אָרָה to conceive. | אָרָה | יִצְרָה | יִצְרָה |
| אָרָה { to laugh at;
to scorn. | (אָרָה) | יִצְרָה | יִצְרָה |
| אָרָה to fear. | (אָרָה) | יִצְרָה | יִצְרָה |
| אָרָה to sleep. | אָרָה | יִצְרָה | יִצְרָה |

(1). The Greek sign is marked to facilitate [the student to grasp 'hard' and 'soft' aspirates.

| | | |
|-------------------------------|---------|----------|
| سَجَدَ to reap. | سَجَدَ | يَسْجُدُ |
| خَفِيَ to hide; to cover. | خَفِيَ | يَخْفَى |
| جَمَعَ to gather. | جَمَعَ | يَجْمَعُ |
| لَبَسَ to hold. | لَبَسَ | يَلْبَسُ |
| مِزَجَ to mix. | مِزَجَ | يَمِزِجُ |
| مَدَّ to extend. | مَدَّ | يَمْدُدُ |
| مَدَّ to shut; close. | مَدَّ | يَمْدُدُ |
| هَدَمَ to break; to destroy. | هَدَمَ | يَهْدِمُ |
| دَخَلَ to blame. | دَخَلَ | يَدْخُلُ |
| دَخَلَ to flee. | دَخَلَ | يَدْخُلُ |
| وَقَعَ to redeem; to save. | وَقَعَ | يَقْضِي |
| وَقَعَ to pervert. | وَقَعَ | يَقْضِي |
| غَمَسَ to dip; to dye. | غَمَسَ | يَغْمِسُ |
| مَذَلَّ to accuse. | مَذَلَّ | يَمْذِلُ |
| مَذَلَّ to bury. | مَذَلَّ | يَمْذِلُ |
| ذَرَى to persecute. | ذَرَى | يَذَرِي |
| خَفِيَ to leave; to forgive. | خَفِيَ | يَخْفَى |
| أَخَذَ to plant. | أَخَذَ | يَأْخُذُ |
| أَذَى to break open; to rive. | أَذَى | يَأْذِي |

&c. &c. &c.

B. Verbs that retain ÷ of the Perfect in the Imperative and Imperfect:—

| | | |
|----------------------|-----------------|------------------|
| تَجَلَّى to appeal. | Imper. تَجَلَّى | Impf. يَتَجَلَّى |
| تَجَلَّى to blossom. | تَجَلَّى | يَتَجَلَّى |
| أَخَذَ to happen. | أَخَذَ | يَأْخُذُ |

is added (ie. in the Imperfect and Infinitive). The first radical is thus rendered soft in:— i) all P^eAL verbs (except geminate § 86-6)

ii) all PA^eEL verbs— beginning with any one of **ك ح ط**.

EXCEPTION. Imperfect I.s. P^eAL concave (§ 90-7); and all PA^eEL verbs (§ 131 B. 10).

b) The 2nd radical or 'Ain - **ع** becomes hard only when the first radical becomes soft in i) the Imperfect and ii) Infinitive (as above) and iii) in the Perfect participle when the first radical receives P^haha ÷ **ء** Ex. i **يَعْلَمُ** Nek^htob^h (v); ii. **يَعْلَمُ**

Mek^htab^h (v) iii) **يَكْتُبُ** - Kattib^h (v).

c) The third radical or Lamad **ل** is hard only when it receives a vowel in i) the Perfect singular (except concave § 90-7. 2.) ii) Present participle, iii) and in the Imperfect of Pe weak verbs.

EXCEPTION:— The third radical of the following verbs is always soft, **يُصَلِّبُ** - to crucify; **يُصَلِّبُ** - to connect; **يُصَلِّبُ** to press; **يُصَلِّبُ** - to divide, as: **يُصَلِّبُ** S^elvath; **يُصَلِّبُ** S^alvīn. etc.

N. B.— Perfect 2. terminations **يُصَلِّبُ** ; **يُصَلِّبُ** ; **يُصَلِّبُ** ; **يُصَلِّبُ** render the final **ج** or **ك** hard in all verbs in all their forms. (§ 7. 4).

§ 72. A few of the strong verbs of regular conjugation have been given in some of the fore-going lessons (under Nos. § 31, 34, 36, 50, 51, 64, 65).

Some more of the same kind of verbs as grouped under No. § 50 are given below:—

A. Verbs that have ÷ **ء** in the Perfect and **ع** **ا** in the Imperative and Imperfect:—

| Perfect. | Imperative | Imperfect. |
|---|------------------|--------------------|
| تَنْقُصُ to decrease. | نَقِصْ | يَنْقُصُ |
| تَنْبِذُ to examine; to try. | نَبِذْ | يَنْبِذُ |
| يَخْدَعُ to form; to fashion. | خَدِيعْ | يَخْدَعُ |
| يَجْهَرُ to keep off; to drive away. | جَهَرْ | يَجْهَرُ |
| يَتَفَكَّرُ to muse; to meditate. | تَفَكَّرْ | يَتَفَكَّرُ |
| يُزَيِّعُ to sow. | زَيِّعْ | يُزَيِّعُ |

| | |
|----------------------------------|----------------------------|
| F. (𐎠𐎢𐎡𐎢) 𐎧𐎠𐎢𐎡𐎢 She writes. | (𐎧𐎢𐎢) 𐎧𐎠𐎢𐎡𐎢 They write |
| M. 𐎠𐎢𐎡𐎢 or 𐎠𐎢𐎡𐎢
Thou writest. | 𐎠𐎢𐎡𐎢 or 𐎠𐎢𐎡𐎢
You write. |
| F. 𐎠𐎢𐎡𐎢 or 𐎠𐎢𐎡𐎢
Thou writest. | 𐎠𐎢𐎡𐎢 or 𐎠𐎢𐎡𐎢
You write. |
| M. 𐎧𐎢𐎢 or 𐎧𐎢𐎢
I write. | 𐎧𐎢𐎢 or 𐎧𐎢𐎢
We write. |
| F. 𐎧𐎢𐎢 or 𐎧𐎢𐎢
I write. | 𐎧𐎢𐎢 or 𐎧𐎢𐎢
We write. |

Passive.

| Sing. | Pl. |
|--|--|
| M. (𐎠𐎢) 𐎧𐎠𐎢𐎡𐎢 He is (being) written. | (𐎠𐎢𐎢) 𐎧𐎠𐎢𐎡𐎢 They are (being) written |
| F. (𐎠𐎢) 𐎧𐎠𐎢𐎡𐎢 She is „ | (𐎠𐎢𐎢) 𐎧𐎠𐎢𐎡𐎢 They are „ |
| M. 𐎠𐎢𐎡𐎢 or 𐎠𐎢𐎡𐎢
Thou art (being) written. | 𐎠𐎢𐎡𐎢 or 𐎠𐎢𐎡𐎢
You are (being) written. |
| F. 𐎠𐎢𐎡𐎢 or 𐎠𐎢𐎡𐎢
Thou art written. | 𐎠𐎢𐎡𐎢 or 𐎠𐎢𐎡𐎢
You are written. |
| M. 𐎧𐎢𐎢 or 𐎧𐎢𐎢
I am written. | 𐎧𐎢𐎢 or 𐎧𐎢𐎢
We are written. |
| F. 𐎧𐎢𐎢 or 𐎧𐎢𐎢
I am written. | 𐎧𐎢𐎢 or 𐎧𐎢𐎢
We are written. |

Note. 1. In the Perfect singular, Imperfect and Present participle the penultimate (ie. the letter just preceding the final) loses its vowel whenever the final letter receives a vowel in the course of inflexion. Ex. (𐎧𐎢𐎢) 𐎧𐎢𐎢 : 𐎧𐎢𐎢 etc. (𐎧𐎢𐎢) 𐎧𐎢𐎢 etc. It so happens in the above said verbal forms and in the Perfect participle also in all the other different forms of verbs (§ 68,) whose stems terminate in a strong letter except in the Pe^eAL, A Ph^eEL, and ETTA Ph^eAL of Concave verbs. (§ 89 ff. 162. § 168-69).

2. K_ušāya (hard) and Ru_ka k^ha (soft) of radical letters— 𐎧𐎢𐎢

a) The first radical or Pe 𐎧 becomes soft only when a prefix

I C. كُتِبْتُ { I, wrote, or have written. كُتِبَ : كُتِبُوا We " "

Imperative Mood.

II M. اَكْتُبْ write thou. $\text{اَكْتُبُوا : اَكْتُبْنَ}$ write ye.
F. اَكْتُبِي " $\text{اَكْتُبْنَ : اَكْتُبْنَ}$ "

Indicative Mood.

Imperfect tense.

| | Sing. | | Pl. |
|--------|------------------------------------|----------------------|-----------------|
| III M. | يَكْتُبُ He will write x2 | يَكْتُبُونَ | They will write |
| F. | تَكْتُبُ x3 She " " | تَكْتُبْنَ | They " " |
| II M. | تَكْتُبُ Thou wilt " " | تَكْتُبُونَ | You will write |
| F. | تَكْتُبِينَ x4 " " | تَكْتُبْنَ | You " " |
| I C. | اَكْتُبُ I will write. | اَكْتُبُوا | We will write. |

Infinitive Mood.

Absolute – كُتُبْ Construct. – $\text{كُتُبْ$ to write.

Present Participle.

M. كَاتِبٌ (He) writing. كَاتِبُونَ (they) writing.
F: كَاتِبَةٌ (She) " كَاتِبْنَ "

Perfect Participle.

M. كَاتِبٌ : كَاتِبٌ (He) written. $\text{كَاتِبُونَ : كَاتِبُونَ}$ (they) written
(being) (being)
F. $\text{كَاتِبَةٌ : كَاتِبَةٌ}$ (She) " $\text{كَاتِبْنَ : كَاتِبْنَ}$ " "

Present Tense – Indicative. (§ 67. H. 1: 2).

i. ACTIVE.

| | Sing. | | Pl. |
|----|----------------------------------|----------------------|------------|
| M. | يَكْتُبُ (He) writes x5 | يَكْتُبُونَ | They write |

x 2. He may, would, write. x 3. W. S. يَكْتُبُ .

x 4. W. S. also يَكْتُبُ . x 5. He is writing.

2) The conjugation of verbs, whose second radical (or 'Ain) is Alap or Wa'w (expressed) does not differ from that of the strong verbs. (§ 74.).

3) There is no verb whose, final radical is Wa'w - o.

4] There is no verbal root in Syriac whose first radical is Wa'w except the participle - ܐܘܠܐ (̎ 190. 4)

5. There is no verbal root in Syriac whose second radical is Yo'd (expressed), if ܐܡܬ to die- and PA'EL ܐܠܡܬ 'to console', ܐܠܡܬ 'to understand', are not considered as such. (But see § 89)

6. There are a few doubly weak verbs, whose first and third (Pe and Lamad) radicals are weak letters. (§ 99.).

LESSON XV.

STRONG VERBS.

§ 71. In some fore-going lessons the conjugation of strong verbs has been part by part dealt with at length. A complete conjugation of the same is given in this lesson. Recapitulate Nos. § 31; § 34; § 36; § 50; § 51; § 64; § 65; § 69. and the notes under them.

Conjugation - ܐܡܬܐܢܐ

ܐܡܬܐܢܐ TO WRITE.

INDICATIVE MOOD.

Perfect Tense.

Singular.

Plural.

| | | | |
|-----|----|---|--|
| III | M. | ܐܡܬܐܢܐ { He wrote or
has written. | ܐܡܬܐܢܐ : ܐܡܬܐܢܐ { They wrote or
have written. |
| | F. | ܐܡܬܐܢܐ She ,, ,, | ܐܡܬܐܢܐ : ܐܡܬܐܢܐ x1 They ,, ,, |
| II | M. | ܐܡܬܐܢܐ { Thou, wrotest, or
hast written. | ܐܡܬܐܢܐ You ,, ,, |
| | F. | ܐܡܬܐܢܐ Thou, ,, ,, | ܐܡܬܐܢܐ You ,, ,, |

x 1. W. S. ܐܡܬܐܢܐ also.

b) For the facility of learning, simple verbs are further divided into the following groups, with respect to their structure and peculiarities in the inflexion.

- i. P^cAL – Strong verbs. Ex. $\Delta\dot{\text{y}}\text{m}$
- ii. PeNuñ – (٧٩) verbs, whose Pe or first radical is Nuñ. Ex. ٧٩٧ .
- iii. PeAlap – (٧٩) verbs, whose Pe or first radical is Alap (weak) Ex. $\Delta\dot{\text{y}}\text{m}$.
- iv. PeYoñd – (٧٩) verbs, whose Pe or first radical is Yod. Ex. ٧٩٧ .

N. B.– iii and iv are together grouped as Assimilated verbs or Pe-weak verbs.

v. Double 'Ain or 'Ain Geminate (٧٩) verbs, whose 'Ain' and Lamad, ie., second and third radicals are the same. Ex. ٧٩ for ٧٩ .

vi. 'Ain Waw (٧٩) verbs, whose elided 'Ain, ie. the second radical, is supposed to have been Waw. These verbs are also called 'Hollow verbs' or 'Concave verbs'. Ex. ٧٩ (٧٩).

vii. Lamad Alap (٧٩) verbs, whose third radical is Alap (weak). Ex. ٧٩ .

viii. Lamad Yoñd (٧٩) verbs, whose third radical is Yoñd. Ex. ٧٩ .

N. B.— vii and viii are together grouped as Defective or Lamad weak verbs.

Note. 1) There are a few verbs, whose second or third radical is a strong Alap (Hamza) as, ٧٩ (§ 73. 4) and ٧٩ (§ 74. iii). They are conjugated like strong verbs. Such verbs are called Hamzait verbs. Sometimes Pe Alap verbs are also reckoned as Hamzait verbs. But in the course of inflection they manifest the characteristics of Pe weak verbs, ie., the initial 'Alap is subject to changes like the initial Yoñd.

| | | Participle. | | |
|-------|----|-------------|--------|---|
| | | V. | E. | |
| Sing. | M. | — | — | ∞ |
| | F. | ܐܠܐܝܢܐ — | ܐܠܐܝܢܐ | ∞ |
| Pl. | M. | ܐܠܐܝܢܐ — | ܐܠܐܝܢܐ | ∞ |
| | F. | ܐܠܐܝܢܐ — | ܐܠܐܝܢܐ | ∞ |

Note. 1. The termination Yōd for Perfect 3 f. pl. first form and for Imperfect 3. f. s. was adopted by the West Syrians only in later times. Some later West Syrian writers used to add Yod

even to 2. f. s. of the Imperfect, as ܐܠܐܝܢܐܝܬܐ for ܐܠܐܝܢܐܬܐ. Thou shalt write.

2. The Imperfect 3. m. s. and 1. pl, invariably coincide in form. Likewise 3. f. s. and 2. m. s. Imperfect are similar in form in East Syriac: the West Syrians may add Yod to 3. f. s. to distinguish it from 2. m. s.

3. The termination ܐ — of the Infinitive is added only if it be a derived verb - active or passive.

4. Mim is prefixed to the stem for the formation of participles only if it be a derived verb - active or passive.

5. The vocalisation of the prefixes varies according to the difference in kinds and forms of verbs.

Simple Verb - P^{er}AL - ܐܠܐܝܢܐ

§ 70. a) A verb in its primitive form is simple-ܐܠܐܝܢܐ. Simple verbs are of different kinds, distinctly grouped under various heads according to the nature of the radical letters. Simple verbs may be grouped under the following heads:—

i. Strong verb- (ܐܠܐܝܢܐ ܐܠܐܝܢܐ), in which all the radicals are strong letters as - ܐܠܐܝܢܐ : ܐܠܐܝܢܐ : ܐܠܐܝܢܐ etc.

ii. Weak verb- (ܐܠܐܝܢܐ ܐܠܐܝܢܐ), in which any of the radicals is a weak letter (ܐܠܐܝܢܐ)

Construct

B. The stem of the simple form of a verb is called P^cAL $\Delta\dot{\lambda}\dot{\epsilon}$. The stems of other (derived) forms of a verb are named after the variety of forms of the typical verb $\Delta\dot{\lambda}\dot{\epsilon}$ effected by change of vowels and addition of syllables. Accordingly the stems or types of different forms of a verb are classified as:—

- 1) P^cAL — $\Delta\dot{\lambda}\dot{\epsilon}$ simple or primitive verb.
- 2) ET^hP^cEL (pron. Esp^cEL) $\Delta\dot{\lambda}\dot{\epsilon}\dot{\lambda}\dot{\epsilon}$ — passive or reflexive of P^cAL .
- 3) PA^cEL $\Delta\dot{\lambda}\dot{\epsilon}$ — Intensive, iterative etc. of P^cAL .
- 4) ET^hPA^cAL $\Delta\dot{\lambda}\dot{\epsilon}\dot{\lambda}\dot{\epsilon}$ — passive or reflexive of PA^cEL .
- 5) AP^hEL $\Delta\dot{\lambda}\dot{\epsilon}\dot{\lambda}\dot{\epsilon}$ — causative, jussive etc. of P^cAL .
- 6) $ETTAP^hAL$ $\Delta\dot{\lambda}\dot{\epsilon}\dot{\lambda}\dot{\epsilon}$ — passive or reflexive of AP^hEL .
- 7) $\check{S}AP^hEL$ $\Delta\dot{\lambda}\dot{\epsilon}\dot{\lambda}\dot{\epsilon}$ — Intensive, iterative etc. of P^cAL .
- 8) $ES^{\check{S}}TAP^hAL$ $\Delta\dot{\lambda}\dot{\epsilon}\dot{\lambda}\dot{\epsilon}$ — passive or reflexive of $\check{S}AP^hEL$.

Note. 1. Derivatives formed by prefixing, inserting or suffixing other consonants, or those formed by repeating one or more of the radical letters may be grouped under $\check{S}AP^hEL$. (§ 172 ff.)

2. Verbs derived from nouns and particles (§ 175) are conjugated like PA^cEL or $\check{S}AP^hEL$ according to their similarity in form.

3. All the verbs (simple) do not have all the different forms given above; and some of the forms of some verbs are wanting in a complete conjugation.

Conjugation • $\Delta\dot{\lambda}\dot{\epsilon}\dot{\lambda}\dot{\epsilon}$

§ 69. The inflexion of verbs is called conjugation. Verbs are conjugated by adding terminations or prefixes or both to the stem. The various terminations and prefixes, and the different moods and tenses to which they are added are shown in the following tables:—

6) Future Anterior – formed by a compound inflexion of the Perfect of any verb and the Imperfect of the auxiliary verb ܐܘܬܪ (preceding) in complete agreement of gender, number and person. (§ 203. E.).

7) Desiderative – formed by a compound inflexion of the participle (active or passive) and the Imperfect of the auxiliary verb ܐܘܬܪ (preceding) agreeing in gender number and person. (§ 203. F.).

8) Emphatic and obligatory – formed by a compound inflexion of the participle (active or passive) of any verb and the Perfect of ܐܘܬܪ (preceding) in perfect agreement of gender number and person. But this kind of usage is almost limited to the second person. (§ 203. G.)

§ 68. Classification of Verbal Stems.

A. The Perfect 3. m. s. of a verb is the stem of that verb. The Syriac, Arabic and Hebrew Grammarians of old adopted the primitive or simple verb ܐܠܦ – P^{er}AL – as the pattern or proto-type of verbs. The stem or root of simple verbs consists of three consonants (in some verbs the 2nd one is elided or assimilated, § 85; § 89). Each consonant of a root is called a radical, and ranked according to their position. Accordingly in ܐܠܦ P^{er}AL Pe is the first radical, ‘Ain the second, and La^{ma}d the third. The radical consonants of a verb are named after the corresponding letters in ܐܠܦ. Hence, a root beginning with A^{la}p is called Pe A^{la}p root (verb) Ex. ܐܠܦ; if A^{la}p be the second radical ‘Ain A^{la}p’. Ex. ܐܠܦ; and if A^{la}p be the third radical, ‘Lamad A^{la}p’. &c. &c.

(ii) Passive or Perfect participle ($\lambda\acute{\alpha}\tau\acute{o}\tau\acute{\alpha}\iota$ $\lambda\acute{o}\tau\iota$ $\lambda\acute{\alpha}\lambda\omicron$).

Note. The passive verbs have only the present participle which has a passive meaning.

H. Compound tense (مَجْمُوعٌ زَمَانِيٌّ). The following tenses formed by a periphrastic or compound inflexion may be listed as compound tenses :-

1) Present tense – active (ܐܝܬܐܢ ܐܝܬܐܢܐ ܐܝܬܐܢܐ) – formed by inflecting the present participle with pronominal enclitics according to the person, gender and number required. (Vide § 65 and paradigms).

2) Present tense – passive ($\text{ḥ} \cdot \text{ā} \cdot \text{r} \cdot \text{ā} \cdot \text{m}$ $\text{p} \cdot \text{ā} \cdot \text{s} \cdot \text{s}$ $\text{ā} \cdot \text{r} \cdot \text{ā} \cdot \text{m}$) – formed by inflecting the perfect participle with pronominal enclitics according to the person, gender and number required. (Vide § 65; 5-6 & paradigms).

3) Past Imperfect tense (ἡλθὼν ἔλθεις ἔλθεις) - formed by a compound inflection of the present participle with the auxiliary verb ἔσται (in the Perfect) following, according to the gender, number and person required. (§ 203 A.)

A corresponding passive is formed by a similar compound inflection of the perfect participle with the auxiliary verb ३०८ (§ 203 B. but note § 65. 5-6).

4. Pluperfect tense (ሕላጽ ሕይወት ሕይወት ሕይወት ሕይወት) – formed by a compound inflection of the Perfect of any verb and that of the auxiliary verb ሕይወት (following) in complete agreement of gender number and person. (§ 203 c.)

5) Future perfect- formed by a compound inflection of the Imperfect of any verb and the Perfect of the auxiliary verb ३०८ (following) in complete agreement of gender, number and person. (§ 203 D.).

a) Active (ܐܝܬܐܢܐ) ; b) Passive (ܐܝܬܐܢܐ) (§ 111. ff.).

i. There are a few verbs, which are passive in form but active in meaning. They are called reflexive or deponent verbs (ܐܝܬܐܢܐ ܐܝܬܐܢܐ) (§ 179. ff.).

ii. There are a few verbs, which, though active in form, have a passive sense in some shades of meaning. as, ܐܝܬܐܢܐ to be baptised, ܐܝܬܐܢܐ to be beaten, ܐܝܬܐܢܐ to be thrown, to be cast etc. (§ 119. iii.).

3. According to meaning :- Active and deponent verbs are either a) Transitive (ܐܝܬܐܢܐ) or b) Intransitive (ܐܝܬܐܢܐ).

B Gender- (ܐܝܬܐܢܐ) There are two genders : 1) Masculine (ܐܝܬܐܢܐ) and 2) Feminine (ܐܝܬܐܢܐ)

c. Number (ܐܝܬܐܢܐ)- There two numbers :- 1) Singular (ܐܝܬܐܢܐ) and 2) Plural (ܐܝܬܐܢܐ).

D. Person - (ܐܝܬܐܢܐ) There are three persons :- a) First (ܐܝܬܐܢܐ), b) Second (ܐܝܬܐܢܐ) and c) Third (ܐܝܬܐܢܐ).

E. Moods (ܐܝܬܐܢܐ)- There are three moods- i) Indicative (ܐܝܬܐܢܐ ܐܝܬܐܢܐ) ii) Imperative (ܐܝܬܐܢܐ ܐܝܬܐܢܐ) iii) Infinitive (ܐܝܬܐܢܐ ܐܝܬܐܢܐ). There is no subjunctive mood. The Imperfect Indicative and, in some positions, the participles serve its purpose.

F. Tense (ܐܝܬܐܢܐ) : There are two tenses : i) Perfect tense (ܐܝܬܐܢܐ ܐܝܬܐܢܐ past). ii) Imperfect tense (ܐܝܬܐܢܐ ܐܝܬܐܢܐ future).

G. Participle (ܐܝܬܐܢܐ). There are two participles : i) Active or present participle - (ܐܝܬܐܢܐ ܐܝܬܐܢܐ) ;

not felt it (סִגְלָה לֹא). 19. The Lord is just and (he) loves justice. 20. The Lord is good and righteous. 21. Thou (m.) forgivest me all my sins. 22. I trust in God, I will not fear what man will do to me. 23. Blessed (is) he that trusts in the Lord. 24. Iron sharpens iron and the man sharpens the face of his fellow. (יִבְרַח). 25. Blessed (be) thy manifestation (יִגְלֶה) O! splendour that rose (or sprang forth) from the Father. 26. Holy is the Lord, who mounted on a colt and entered (יָבֹא) Jerusalem. 27. Blessed is thy advent (which is) to us (יִגְלֵנוּ). 28. Happy is the man that trusts in the name of the Lord. 29. You (m.) know what I have done to you. 30. Glory (be) to that physician and wise (one) who by his mercy binds up our breakage. 31. Those of the house of Israel (יִשְׂרָאֵל) trust in (יָבֹא) the Lord. 32. Those of the house of Aaron trust in the Lord. 33. He will forgive (present) thee (f.) all thy iniquity and he will save thee from corruption. 34. He will reward (pres.) every one according to his labours and according to the works done by him (סִגְלָה לְכָל עֲמָלָהוּ). 35. The child is snatched off (יִסְרָח) from its mother.

THE VERB, לָקַח

Preliminary Remarks.

§ 67. A. Classification of Verbs :—

1) According to origin :— a) Primitive or simple

(יִסְרָח), which are not derived from any other word (§ 70 ff.) ;

b) Derivative or increased or composed (יִסְרָחֵם) which are formed from verbal roots or other words. (§ 131 ff.).

2) According to usage or voice :—

29. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35.

Exercise 11 B.

1. The father loves his son. 2. Blessed be (is) the glory of God from His place for ever. 3. God the Father (is) holding all. 4. You (m.) are all blessed by the Lord. 5. Behold, your (m. pl.) commemorations triumph. 6. Behold, the gate of the Lord is open. 7. I shall clearly sing thy (m.) glory wondering (ܐܝܬܝܢ ܕܥܠܝܢ ܕܥܠܝܢ) while I wonder). 8. He will forgive thee (f.) all thy iniquity. 9. He examines the whole world as gold (ܕܥܠܝܢ ܕܥܠܝܢ) in the furnace. 10. And he will forgive (present) thee (m.) all thy fault. 11. Glory (be) to Him that saved His Church; and behold she sings praise. 12. Blessed (be) He whose door is open to the sinners that repent. 13. By the excellence of thy (m.) ways of life thou art starting to meet the Lord (ie. to the meeting of the Lord lit.). 14. And when we have taken to go out (ܕܥܠܝܢ) from it (ie. world) he that carries (virtue) rejoices, and he that is empty (of virtue) regrets. 15. And before him you (m. pl.) sing praise. 16. Behold, your (m. pl.) commemorations triumph in heaven and (on) earth. 17. Flame surrounds the small crib itself (ܐܝܬܝܢ ܕܥܠܝܢ ܕܥܠܝܢ). 18. Any one has

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. (prov.) 28.

| | |
|---|--------------------------------------|
| օ-ձգ to remove; dispel. | դժար inveterate; of years |
| տն մոտ (օ-տն) He is near | մ-ճշա to wonder; to marvel |
| (-խո ⁷ ;) Կողմ to run)
(§ 73. B. 2) | հոգ f. regret; repentance
remorse |
| մտնել to feel; perceive; to be conscious of; to rage. | հոգալ f. fracture; breakage |
| դժար ungodliness; iniquity; impiety. | օ-ճախ to break. |
| օ-գնել to set closely; to crowd. | դժալ broken. |
| մտնել to ask. | հոգալ f. Repentance. |
| դժար (խո ⁷) m. devil. | հոգալ f. trinity |
| ձգ f. Hell. | դժար m. They repent. |
| հոգալ f. flame. | հոգալ m. disciple; follower |
| դժար ձգ to salute. | (տ) ձգ (ձգ) trusting |
| pl. դժար: հոգալ f. year. | դժար (գոգ) m. strong; firm |

Exercise 11 A.

1. Դժար և ձգ 2. Դժար և ձգ
3. Դժար և ձգ 4. Դժար և ձգ
5. Դժար և ձգ 6. Դժար և ձգ
7. Դժար և ձգ 8. Դժար և ձգ

אֲדָמָה לֵאלֹהִים m. Immortal
(one)

אֲדָמָה קֹדֶשׁ Holy altar.

אֲדָמָה m. honourable;
revered, Reverend.

אֲדָמָה m. bolt; bar.

אֲדָמָה מְרַחֵם mercifully.

אֲדָמָה מֵאֵל m. filled with
sorrow, sorrowful

אֲדָמָה מְרַחֵם m. pl. they are
forgiven.

אֲדָמָה נִסְיָא f. virtue; excel-
lence.

אֲדָמָה נִסְיָא f. coming.

אֲדָמָה נִסְיָא m. humble.

אֲדָמָה נִסְיָא suddenly

אֲדָמָה נִסְיָא m. they are
received.

אֲדָמָה נִסְיָא lucidly; brightly;
plainly.

אֲדָמָה נִסְיָא to have respect
of persons.

Impf. אֲדָמָה נִסְיָא to saw;
cut asunder.

Impf. אֲדָמָה נִסְיָא to shine
out; to triumph.

Impf. אֲדָמָה נִסְיָא to knock
at.

אֲדָמָה נִסְיָא m. adorable;
venerated.

אֲדָמָה נִסְיָא : אֲדָמָה נִסְיָא f. Gospel

אֲדָמָה נִסְיָא m. they place.

אֲדָמָה נִסְיָא f. folly; fault.

אֲדָמָה נִסְיָא m. Deed; action.

אֲדָמָה m. they hate.

אֲדָמָה m. vacant; empty.

אֲדָמָה m. time; moment.

אֲדָמָה m. abode; dwelling
place; hermitage.

אֲדָמָה m. foal; colt.

אֲדָמָה until; till.

אֲדָמָה prep. on; towards,
against (with verbs of
fear, emotion, movement)

אֲדָמָה m. Inhabitant; one
who dwells.

אֲדָמָה pr. n. Amalek.

אֲדָמָה to bind up.

אֲדָמָה m. fog; mist.

אֲדָמָה אֲדָמָה mist of dark-
ness.

(אֲדָמָה) to meet with.

אֲדָמָה m. supplication;
persuasion.

אֲדָמָה to be glad; to
rejoice.

אֲדָמָה m. iron.

אֲדָמָה He is holy.

אֲדָמָה m. thou art holy.

אֲדָמָה m. wood; piece of
wood: timber.

אֲדָמָה pr. n. Caiphas.

אֲדָמָה m. key.

אֲדָמָה (Reed) pen; reed.

אֲדָמָה m. one who earns;
possessor.

culine participle forms the absolute state of the masculine adjective and feminine participle forms the absolute state of the feminine adjective. § 228. ff.) Ex.

| Adjectival form. | | Participial form or abs. state. | |
|------------------|----------------|---------------------------------|----------|
| בְּרָכָה | m. s. blessed. | בְּרָכָה | blessed. |
| בְּרָכָה | f. s. „ | בְּרָכָה | „ |
| בְּרָכָה | m. pl. „ | בְּרָכָה | „ |
| בְּרָכָה | f. pl. „ | בְּרָכָה | „ |

Vocabulary.

| | | | |
|---------|--|----------------------|------------------------------|
| בְּרִיב | crib. | בְּרִיב | m. small. |
| בְּרִיב | f. meeting;
encounter. | בְּרִיב | to swell; to rise up. |
| בְּרִיב | m. thou hast come. | בְּרִיב | corruption. |
| בְּרִיב | to try, prove,
examine. | בְּרִיב | to snatch off. |
| בְּרִיב | treasury | בְּרִיב | m. powerful;
mighty. |
| בְּרִיב | to bridle; to
muzzle. | בְּרִיב | lamentable; sorrow-
ful |
| בְּרִיב | to despise, condemn | pl. בְּרִיב. בְּרִיב | sister. |
| בְּרִיב | to plait; to weave. | בְּרִיב | pr. n. Annas. |
| בְּרִיב | conduct; custom;
way of life | בְּרִיב | to be strong; to
prevail. |
| בְּרִיב | purification;
purifying. | בְּרִיב | m. you know. |
| בְּרִיב | m. adj. terrible. | בְּרִיב | m. furnace. |
| בְּרִיב | fearing. | בְּרִיב | He is sorry. |
| בְּרִיב | I remember. | בְּרִיב | crown. |
| בְּרִיב | to inquire, learn,
instruct; dispute. | בְּרִיב | to be sad; gloomy. |
| בְּרִיב | male; ram. | בְּרִיב | to surround. |
| | | בְּרִיב | to sharpen. |

§ 66. **Syntax.** I. Besides its use to indicate the present tense, the present participle is used to express future tense or subjunctive in connection with events relating to a future time Ex. **לֵךְ** **עֲלֶיךָ** He will forgive thee. Such usage is frequent in conditional sentences and in subordinate clauses introduced by particles relating to futurity, as, **כִּי** while **עַד** till . . . **עַד** not yet, etc. (but see § 80. 5).

II. In sentences with passive participles (having a passive sense) the agent or subject is generally governed by the preposition Lamad and rarely also by the preposition **עִי** or **אֵל**. Ex. **בְּרִכָּתְךָ** **יְיָ** — you are blessed by the Lord.

III. When there are more than one subject of different genders the predicate is put in the masculine plural (or rarely in m. singular); or it agrees, with the nearest or the principal one. (§ 35 I, II; 43. IV). Ex. **לֹא** **יִקְבָּל** **תְּפִלָּתְךָ** **וְ** **תְּפִלָּתָם** — Neither repentance nor supplication will be accepted **וְ** **תְּפִלָּתָם** **וְ** **תְּפִלָּתָם** She and her children are singing praise to him.

IV. The participles are used as attributive adjectives. The feminine singular of the participle forms the masculine singular adjective in the emphatic state (§ 228 ff.). The corresponding feminine adjective is formed by adding the termination **ִית**. Ex.

בְּרִכָּתְךָ m. s. part. — **בְּרִכָּתְךָ** m. s. adj., **בְּרִכָּתְךָ** f. s. adj. blessed. Their plurals are formed regularly as, **בְּרִכָּתְךָ** m. **בְּרִכָּתְךָ** f. (§ 33. 1-4; § 105. 6).

V. Adjectives (also participal) are used predicatively in their absolute state. Ex. . . . **בְּרִכָּתְךָ** Blessed is the Lord who ...

N. B.— Participles as such (formed from Pe'AL verbs) form the absolute state of the corresponding participial adjectives. (ie. mas-

$$\text{𐎧𐏁𐎡𐎹} \quad \text{𐎧𐏁𐎢𐎠𐎶} = \text{𐎧𐏁𐎢𐎠𐎶} \quad \text{Kat}^{\text{h}}\text{bīnan} \quad (\text{Kasbīnan})$$

$\text{K}^{\text{eth}}\bar{\text{i}}\text{v}\bar{\text{a}}\text{n}\text{an}$ ($\text{Ks}\bar{\text{i}}\text{v}\bar{\text{a}}\text{n}\text{an}$) &c. &c.

N B.— But some hold the tradition of pronouncing **𐤊𐤍** of **𐤊𐤍** when written separately as **𐤊𐤍 𐤊𐤍** *Kāthbīn ḥnan*.

4. Forms like أَكْتُبُ and يَكْتُبُ occur in the writings of more ancient authors in the place of 1st f. s. أَكْتُبُ or أَكْتُبُ . I write or I am writing. Such forms very rarely occur in the present tense of increased verbs and in the present passive of Pe'AL verbs also as- أَكْتُبُ or أَكْتُبُ = أَكْتُبُ or أَكْتُبُ . I am written; أَكْتُبُ or أَكْتُبُ = أَكْتُبُ or أَكْتُبُ . I confirm or I am (being) confirmed. (§ 94. E. i).

5. The perfect participle of transitive verbs generally has a passive meaning, as it has been stated above. But the perfect participles of the following (P^eAL) verbs indicate an active sense like the present participle:- **דָּבַדְּ** - to mount; **דָּדַדְּ** - to remember; **לָבַדְּ : דָּבַדְּ : דָּבַדְּ** - to dress, to put on; **לָבַדְּ** - to undress, strip off (garments); **לָבַדְּ** to carry; **לָבַדְּ** to take; **לָבַדְּ** to hold; **לָבַדְּ** to embrace; **לָבַדְּ** to draw, to lead away; **לָבַדְּ** to pull away; **לָבַדְּ** to hold; **לָבַדְּ** to be able (§ 190. 6.) **לָבַדְּ** to earn; to possess, (§ 94); **לָבַדְּ** to be in need. Sometimes also **לָבַדְּ - דָּבַדְּ** to go round; to encompass; **לָבַדְּ** to torment; to grind; **לָבַדְּ** to subdue; to yoke; **לָבַדְּ** to conduct; to guide; **לָבַדְּ** to trust; **לָבַדְּ** to injure. Ex. **לָבַדְּ לָבַדְּ** I am carrying; **לָבַדְּ לָבַדְּ** I am holding; **לָבַדְּ** we are able. **לָבַדְּ** Thou mountest.

6. The secondary (rare) form of the perfect participle with P^haḥa on the initial (as **سَامِعٌ**) always indicate an intensive sense (of the present participle) in Intransitive verbs. Ex. **سَامِعٌ** mute; silent (the state of being silent).

Plural.

III M. (𐭪𐭭𐭮𐭲) 𐭪𐭭𐭮𐭲 𐭪𐭭𐭮𐭲 (𐭪𐭭𐭮𐭲) 𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 they are...

F. (𐭪𐭭𐭮𐭲) 𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 (𐭪𐭭𐭮𐭲) 𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲

II M. 𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 or 𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 or 𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 you are

F. 𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 or 𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 or 𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 you are

I M. 𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 or 𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 or 𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 we are..

F. 𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 or 𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 or 𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 we are..

Note. 1. When the pronominal enclitics are joined to participles 𐭪 of 𐭪𐭭𐭮𐭲, 𐭪 of the 2nd person singular and plural of 𐭪𐭭𐭮𐭲 and the terminations 𐭪 and 𐭪𐭭𐭮𐭲 of participles are suppressed

2. The second P. feminine singular is distinguished from the masculine only by having the termination Yōd when the pronominal enclitics joined to participle. They are vocalised alike, i.e. the final vowel for the masculine and the feminine is Pthāha, (Vide § 94 E. ii, iii).

3. In the first person singular and plural and in the second person plural the enclitics are not pronounced separately even when they are written separately. Ex.

𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 = 𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 Kāthēvna (Kasēvna)

𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 = 𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 Kāthbāna (Kasbāna)

𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 = 𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 Kāthbītōn (Kasbītōn)

𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 = 𐭪𐭭𐭮𐭲𐭪𐭭𐭮𐭲 Kāthbāten (Kasbaten)

III M. $\text{كُتِبْتُمْ} (\text{كُتِبْتُمْ})$ $\text{أَنْتُمْ} (\text{أَنْتُمْ})$ Thy are
writin

F. $\text{كُتِبْتُمْ} (\text{كُتِبْتُمْ})$ $\text{أَنْتُمْ} (\text{أَنْتُمْ})$ „

II M. $\text{كُتِبْتُمْ} (\text{كُتِبْتُمْ})$ or $\text{كُتِبْتُمْ} (\text{كُتِبْتُمْ})$ $\text{أَنْتُمْ} (\text{أَنْتُمْ})$ or $\text{كُتِبْتُمْ} (\text{كُتِبْتُمْ})$

[you are writing]

F. $\text{كُتِبْتُمْ} (\text{كُتِبْتُمْ})$ or $\text{كُتِبْتُمْ} (\text{كُتِبْتُمْ})$ $\text{أَنْتُمْ} (\text{أَنْتُمْ})$ or $\text{كُتِبْتُمْ} (\text{كُتِبْتُمْ})$
you are writing

I M. $\text{كُتِبْتُمْ} (\text{كُتِبْتُمْ})$ or $\text{كُتِبْتُمْ} (\text{كُتِبْتُمْ})$ $\text{أَنْتُمْ} (\text{أَنْتُمْ})$ or $\text{كُتِبْتُمْ} (\text{كُتِبْتُمْ})$
we are writing

F. $\text{كُتِبْتُمْ} (\text{كُتِبْتُمْ})$ or $\text{كُتِبْتُمْ} (\text{كُتِبْتُمْ})$ $\text{أَنْتُمْ} (\text{أَنْتُمْ})$ or $\text{كُتِبْتُمْ} (\text{كُتِبْتُمْ})$ „

Present tense – passive.

Singular.

III M. $\text{يُكْتَبُ} (\text{يُكْتَبُ})$ $\text{هُوَ} (\text{هُوَ})$ He is written
or being written

F. $\text{يُكْتَبُ} (\text{يُكْتَبُ})$ $\text{هِيَ} (\text{هِيَ})$ She is „

II M. $\text{يُكْتَبُ} (\text{يُكْتَبُ})$ or $\text{يُكْتَبُ} (\text{يُكْتَبُ})$ $\text{أَنْتَ} (\text{أَنْتَ})$ or $\text{يُكْتَبُ} (\text{يُكْتَبُ})$
Thou are

F. $\text{يُكْتَبُ} (\text{يُكْتَبُ})$ or $\text{يُكْتَبُ} (\text{يُكْتَبُ})$ $\text{أَنْتِ} (\text{أَنْتِ})$ or $\text{يُكْتَبُ} (\text{يُكْتَبُ})$
Thuo are

I M. $\text{يُكْتَبُ} (\text{يُكْتَبُ})$ or $\text{يُكْتَبُ} (\text{يُكْتَبُ})$ $\text{أَنَا} (\text{أَنَا})$ or $\text{يُكْتَبُ} (\text{يُكْتَبُ})$
I am ...

F. $\text{يُكْتَبُ} (\text{يُكْتَبُ})$ or $\text{يُكْتَبُ} (\text{يُكْتَبُ})$ $\text{أَنَا} (\text{أَنَا})$ or $\text{يُكْتَبُ} (\text{يُكْتَبُ})$
I am ...

2. Mostly in intransitive verbs the first radical also receives P^ha^ha (as in table B).

3. The third radical is always soft: the first radical always hard the second radical is soft when the first radical is not vocalised (as in table A); it is hard (and duplicated by the East Syrians) when the first radical takes P^ha^ha (as in table B).

The Present tense.

§ 65. The present tense is formed by a compound conjugation of the participles and the enclitic forms of personal pronouns agreeing in gender number and person (with the subject). The participle alone serves for the third person verb. The third person pronominal enclitics are almost exclusively left out. The other pronominal enclitics may be written either separately or joined to the participle. The perfect participle (especially of transitive verbs) has mostly a passive sense and indicates that the action denoted by the verb has already been taken place: and hence the tense formed of it also has a passive meaning. (For enclitic forms see § 28).

Present tense - active.

Singular

| | | | |
|--------|----------------|----------------|----------------|
| III M. | (.ṣ) ܡܝܬܝܬ | ܡܝܬܝܬ | He is writing |
| F. | (.ṣ) ܡܝܬܝܬ | ܡܝܬܝܬ | She is writing |
| II M. | ܡܝܬܝܬ or ܡܝܬܝܬ | ܡܝܬܝܬ or ܡܝܬܝܬ | thou art |
| F. | ܡܝܬܝܬ or ܡܝܬܝܬ | ܡܝܬܝܬ or ܡܝܬܝܬ | „ |
| I M. | ܡܝܬܝܬ or ܡܝܬܝܬ | ܡܝܬܝܬ or ܡܝܬܝܬ | I am |
| F. | ܡܝܬܝܬ or ܡܝܬܝܬ | ܡܝܬܝܬ or ܡܝܬܝܬ | „ |

i. Present Participle.c

| | Terminations. | Participles. |
|-------|---------------|------------------------------------|
| Sing. | M. — | فُكِّبُ : فُكِّبُ writing [opening |
| | F. ۛ : ۛ | فُكِّبُ : فُكِّبُ „ فُكِّبُ |
| Pl. | M. ۛ : ۛ | فُكِّبُ : فُكِّبُ „ فُكِّبُ |
| | F. ۛ : ۛ | فُكِّبُ : فُكِّبُ „ فُكِّبُ |

ii. Perfect Participle.

| | A. | B. |
|-------|----------|-----------------------------|
| Sing. | M — | فُكِّبُ : فُكِّبُ written |
| | F. ۛ : ۛ | فُكِّبُ : فُكِّبُ „ فُكِّبُ |
| Pl. | M. ۛ : ۛ | فُكِّبُ : فُكِّبُ „ فُكِّبُ |
| | F. ۛ : ۛ | فُكِّبُ : فُكِّبُ „ فُكِّبُ |

Note. A. In the present participle of Pe'AL verbs- 1. The first radical receives Zqāpa (ۛ) which is kept throughout.

2. The second radical receives Zlāma long (or written short but always pronounced long ē) or Pthāḥa (§ 3.2) in the masculine singular. But that ۛ or ۛ is left out when vocalic terminations are added for other forms

3. The first radical is always hard ; the second always soft ; the third, soft in the masculine singular becomes hard when vocalic terminations are added for other forms.

B. In the perfect participle (as in table A) : 1. In all Pe'AL verbs whose final radical is a strong letter, the second radical receives H'vassa (ۛ), which remains all throughout unaffected by the vocalic terminations. (F. Sing. M. & F. Pl.)

does (ܡܕܝܢܐ) iniquity (ܕܠܐܝܢܐ) at his wrath. 31. And He himself made the purification of their sins. 32. Who is my mother and who are my brothers? 33. Who is able (ܡܕܝܢܐ) to relate (ܕܠܐܝܢܐ) about the wonder that took place (ܕܠܐܝܢܐ) in Bethlehem. 34. And he was so much exalted above (ܕܠܐܝܢܐ) the angels. 35. I have food to eat (ܕܠܐܝܢܐ) which you do not know. (m). 36. What (ܕܠܐܝܢܐ) is born of (ܕܠܐܝܢܐ) the spirit is spirit, and what is born of the flesh is flesh. 37. He that created, from the beginning created them male and female. 38. This very man had come by the spirit into the temple. 39. One is the glory of the sun, another the glory of the moon, another the glory of the stars. 40. So, every one of the prophets who have sung spiritually (ܕܠܐܝܢܐ). 41. One examines (ܕܠܐܝܢܐ) Him, another studies (ܕܠܐܝܢܐ) Him, another confesses (ܕܠܐܝܢܐ) that He is God. 42. He who reaps takes reward. 43. Happy are they who abide in thy house. 44. Blessed is (ܕܠܐܝܢܐ) he who comes in the name of the Lord.

LESSON XIV.

Strong Verbs – Participles.

THE PRESENT TENSE.

§ 64. The participles formed from active verbs are of two kinds :— i) Active or present participle, and ii) Passive or perfect participle. The masculine singular forms the stem. Proper terminations are added to it for other forms as shown below.

pl.) do not hear. 7. They have some vision. 8. Any one did not help him (ᏊᏃᏃ). 9. They (m.) did not injure (ᏏᏃᏃ) them (m.) at all (ᏊᏃᏃ). 10. These things (ᏊᏃᏃ) which I have written to thee (m.). 11. Hear this much (ᏊᏃᏃ) I am writing to thee (m.). 12. They contested (ᏃᏃᏃᏃ ᏏᏃᏃ) with one another. 13. Who is like Lord our God in heaven and on earth, who sits on the high and sees the depth? 14. He will purify every one that was present with (ᏃᏃᏃᏃ) us in this service. 15. Let Thy (m) Grace that stood with the martyrs in their struggles (ᏃᏃᏃᏃ) stand (ᏊᏃᏃ) before us. 16. What good deeds have I? (lit. what have I (of) deeds of good things). 17. No one grants (ᏃᏃᏃ) their requests. 18. Who will not fear the terrible judge that comes? 19. Who is this virgin? 20. What (ᏃᏃᏃ) God has promised (ᏃᏃᏃᏃ) to His friends. 21. (My) Lord is with thee (f.) and from thee shall rise (ᏃᏃᏃ) the first-born, who is from the Father. 22. Blessed is the man (ᏃᏃᏃᏃ) who has not walked in the way of sinners. 23. He that does not take (water) in his vessel dies of his thirst (ᏃᏃᏃᏃ) in the sea. 24. Many are the the things which thou hast done, O Lord our God. 25. He that is wise shall keep these. II 26. But they despised and went: one to his field, another to his trade. 27 The kings have commanded me this: that I must make use of torments and lacerations and swords in every one that does not sacrifice to gods and put incenses to them. 28. What (ᏃᏃᏃ) you have not done to these needy (ones) nor (ᏃᏃᏃ) have you done to myself (ᏃᏃᏃ ᏃᏃ). 29. What you have done to these (needy ones) you have done to myself. 30. The presumptuous (man) whose name is prevailing (ᏃᏃᏃ ᏃᏃᏃ)

(Heb. 10. 23-25.) .ဝတ် ရှိသော ဘုရားရှိခိုး နေ့များ၌

Exercise 10 B.

1. At this time (moment) 2. In this world and
in that which is to come. 3. This is God our God.
4. Thou art a disciple of that (man). 5. And they
took that stone: 6. Therefore (because of this) you (m.

- 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25
- 26 27 28 29 30 31

II.

- 26 27 28 29 30 31

| | |
|---|-----------------------------|
| ܦܫܬܐ Sacrifice; oblation. | ܦܫܬܐ m. foul; disgraceful. |
| ܦܫܬܐ 3. m. s. he earned. | ܦܫܬܐ She is worthy. |
| ܦܫܬܐ f. field; farm. | ܦܫܬܐ m. Sun. |
| ܦܫܬܐ m. They were called. | ܦܫܬܐ m. heavenly; celestial |
| ܦܫܬܐ m. Those who are away. | ܦܫܬܐ He puts down. |
| ܦܫܬܐ prince; chief; master. | (ܦܫܬܐ) ܦܫܬܐ f. merchandise. |
| ܦܫܬܐ m. they rage; they are conscious of. | ܦܫܬܐ merchant. |
| ܦܫܬܐ he lifts (or raises) up | ܦܫܬܐ f. wonder. |
| ܦܫܬܐ f. firmament. | ܦܫܬܐ to narrate; to relate |
| ܦܫܬܐ f. request; prayer. | ܦܫܬܐ f. two. |
| ܦܫܬܐ ܦܫܬܐ m. let us not leave. | ܦܫܬܐ come ye and see. |
| ܦܫܬܐ he has sent me. | ܦܫܬܐ disciple. |

Exercise 10 A.

- 1 ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ
- 2 ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ
- 3 ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ
- 4 ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ
- 5 ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ
- 6 ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ
- 7 ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ
- 8 ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ
- 9 ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ
- 10 ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ ܦܫܬܐ

ܕܢܫܝܢ m. they are sick.

ܕܡܕܐ as long as; as much
as; when.

ܕܚܬܐ f. talents (coins)

ܕܡܠܟܐ I am writing (m.)

ܕܢܝܢ m. encourage ye.

ܕܡܝܬܐ (ܕܡܝܬܐ) lantern; light; torch.

ܕܡܡܐ stain; spot.

ܕܡܡܠܐ spotless.

ܕܡܝܬܐ dress; ornament;
vessel.

ܕܡܝܬܐ f. food.

ܕܡܝܬܐ a believer; faithful;
eunuch.

ܕܡܝܬܐ ܕܡܝܬܐ He was walking

ܕܡܝܬܐ He sacrifices.

ܕܡܝܬܐ ܕܡܝܬܐ Ever; from
eternity.

ܕܡܝܬܐ ܕܡܝܬܐ full of deception
or guile.

(ܕܡܝܬܐ) ܕܡܝܬܐ Therefore;
because of this.

ܕܡܝܬܐ m. presumptuous;
insolent.

ܕܡܝܬܐ m. oil.

ܕܡܝܬܐ pp. m. is spread.

ܕܡܝܬܐ he keeps; preserves.

(ܕܡܝܬܐ) ܕܡܝܬܐ breath; rest;
refreshment.

ܕܡܝܬܐ torment; scourging.

ܕܡܝܬܐ he proceeds; goes out

ܕܡܝܬܐ he resuscitates;
raises to life

ܕܡܝܬܐ he will protect;
defend

ܕܡܝܬܐ f. Female.

ܕܡܝܬܐ moon.

ܕܡܝܬܐ ܕܡܝܬܐ f. Many are
they

ܕܡܝܬܐ Expectation.

ܕܡܝܬܐ n. They put, place.

ܕܡܝܬܐ m. they hurt;
injure.

ܕܡܝܬܐ ܕܡܝܬܐ : ܕܡܝܬܐ m. fool;
foolish.

ܕܡܝܬܐ m. poor; needy.

ܕܡܝܬܐ m. he is able;
sufficient

ܕܡܝܬܐ m. tearing the flesh;
laceration

ܕܡܝܬܐ m. abyss; depth;
dale.

ܕܡܝܬܐ i. accusation; affair;
cause

ܕܡܝܬܐ Response; return.

ܕܡܝܬܐ ܕܡܝܬܐ to reward; repay.

ܕܡܝܬܐ remuneration;
reward.

ܕܡܝܬܐ : ܕܡܝܬܐ Thirst.

ܕܡܝܬܐ Tyre (a town)

ܕܡܝܬܐ He rises; stands.

ܕܡܝܬܐ She will (let her)
stand

ف. grudge; lasting
anger.

3 m. pl. those who
are oppressed.

3 m. s. made use of

3 m. s. He was
prepared; present.

3 m. s. He was born

3 m. s. He delivered;
entrusted.

۴۴۵۵۵۵ m. Earthly.

3 m. s. He promised.

352 he comes.

३०८ ३५३ he had come.

𐤀𐤍𐤏 he swallows; devours.

3 m. pl. They despised; neglected.

ἰσχυρὸν n. Incense.

022 m. console ye.

م. He scrutinises.

حِمْدٌ m. Incentive;
inducement.

~~and~~ (conj.) for.

~~גִּבּוֹרִים~~ giant; mighty one:
valiant one.

כִּדּוּשׁ purification; purging.

مُتَعَبٌ m. terrible;
tremendous.

דָּבָרִי m. ram; male.

3. m. s. Inquired;
learnt; instructed.

३५०७ Existence.

ꠘꠞꠟꠞꠟꠞꠟ adv. here.

𐤅𐤁𐤁𐤀 adv. thus; so.

ἡ σὺ m. thy sow.

p'. ႁႃႃႃႃ ႁႃႃႃ seed.

m. imper. spare,
have pity.

zian m. serpent; snake.

م. friend; fellow ;
another.

م. living (adj.)

ᐱᐱᐱᐱ account.

Recovery; health.

𐤁𐤏𐤍 pr. n. Hiram.

to journey; to travel.

f. ḥayyān : ḥayy m. wise.

imper. **شاهد** : **شاهد** to see; look;
perceive.

f. 100v : 101v m. five.

م. شارب.

٥ - مَنِيْجٌ to reap.

𐤁𐤓𐤕 Blessing; happiness;
fruits of the earth.

ᐱᐱᐱ f. bears; carries.

၇၁၁ : ၇၁၁ today.

Ad. m. born.

Impf. **גָּדַל** : **גָּדַל** to grow;
to excel; to become great.

ἡ φύσις nature.

ꠘꠞꠤ gathering; assemblage

expressed or omitted. Ex. 𐤁𐤏𐤓 𐤏𐤕𐤍 𐤏𐤕𐤍 or 𐤏𐤕𐤍 𐤏𐤕𐤍 𐤁𐤏𐤓 Joseph's book and mine.

vi) When the Relative **?** is preceded by Demonstratives or Interrogatives **?** **?** **?** (§ 57. 3) the case-forming prepositions (**?**) are prefixed to them. But often the Relative **?** (as substantive) stands alone and the prepositions **?** are directly prefixed to it.
Ex. **?** = **?** **?** - To those who are burning (burnt). **?** **?** **?** - Blessed are they that live in thy house. †

Note. After the manner of the Greeks, especially in Syriac translations of Greek verses (omitting the personal pronouns § 28) prepositions ܐܕܐ are prefixed to the Demonstrative or Interrogative pronouns which precede the Relative ܐ. Ex. ܐܕܐ ܕܐܢܝܐ ܕܐܢܝܐ ܐܕܐ ܕܐܢܝܐ – Holy is (he) whom the angels praise. (for ܐܕܐ ܕܐܢܝܐ ܕܐܢܝܐ ܐܕܐ ܕܐܢܝܐ).

vii) To designate some mental idea, phrase, verbal noun (Infinitive) or a clause the Syrians make use of the feminine singular pronoun (generally demonstrative **ܐܝܬܐ**). Ex. **ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** - sit here, for it is good for you.

Vocabulary.

(𐎧𐎠𐎢𐎡𐎹) 𐎧𐎠𐎢𐎡𐎹 contest;
struggle, battle.

pl. f.  face.

522 c. air.

3. m. s. returned;
restored

३०७ अ, ३ he was going.

3 m. s. he brought

† This is a favourite usage of Aphrahat.

§ 62. 1 **أَفْـلَـكْ** **وَوَـلَـكْ** – So much; such; so many; such and such. **وَوَـلَـكْ** **وَوَـلَـكْ** – such and such; and so on; these and others; and more besides. **وَوَـلَـكْ** is used both for persons and things. Ex. **وَوَـلَـكْ** **حَمْدٌ** **يَهْيَى** – So many measures of wheat. **وَوَـلَـكْ** **وَوَـلَـكْ** **وَوَـلَـكْ** **لَهُ** **فِـي** **لَهُ** – Give him more (silver) coins besides. **وَوَـلَـكْ** **وَوَـلَـكْ** **أَخَـبَـتُ** **بِـهَـذَا** – I spoke with such and such persons. **وَوَـلَـكْ** **وَوَـلَـكْ** **أَخَـبَـتُ** **بِـهَـذَا** – He told me such and such (things).

2 **بَعْـضُ** **بَعْـضٍ** m. **بَعْـضُ** **بَعْـضٍ** . f. (only in pl.) some; some one. Ex. **بَعْـضُ** **بَعْـضٍ** **خَرَجَ** **مِنَ** **الْمَدِينَةِ** – Some went out of the city. **بَعْـضُ** **بَعْـضٍ** **أَخَـبَـتُ** **بِـهَـذَا** – He changed some of the words.

3 Each, every, are also expressed by repeating the same word: Ex. **بَعْـضُ** **بَعْـضٍ** **بَعْـضُ** **بَعْـضٍ** – In every town.

Note. Examples in the above numbers (§ 59 – 62) show that the alternative, distributive and reciprocal expressions have a plural significance, and hence the predicate in such expressions is generally put in the plural (rarely in the singular).

§ 63. **Syntax.** i) The Demonstrative pronouns stand as attributive adjectives agreeing with the nouns they point out (§ 27. iii, iv). They may either precede or follow the noun they qualify. Ex.

أَفْـلَـكْ **وَوَـلَـكْ** or **وَوَـلَـكْ** **أَفْـلَـكْ** – on that day.

أَفْـلَـكْ **وَوَـلَـكْ** or **وَوَـلَـكْ** **أَفْـلَـكْ** – these children.

ii) In denoting specifically two different objects already mentioned, the Demonstrative **بَعْـضُ** (followed by **بَعْـضٍ**) is used to point out the former and **بَعْـضُ** (followed by **بَعْـضٍ**) to point out the latter. Ex.

7. ၵဝ်း ၵုၵ်း . . ၵဝ်း ၵုၵ်း Ex. ၵုၵ်း ၵဝ်း ၵုၵ်း ၵဝ်း ၵုၵ်း -
Some died but the others are alive.

§ 60. For Distributive expressions the following phrases are used:-

1 ၵုၵ်း : ၵုၵ်း ... ၵုၵ်း - Each, every. Ex. ၵုၵ်း ၵုၵ်း ၵဝ်း -
Every one went. ၵုၵ်း ၵုၵ်း ၵဝ်း - every one went
to his house.

2 ၵုၵ်း . . ၵုၵ်း - Each. Ex. ၵဝ်း ၵုၵ်း ၵုၵ်း ၵုၵ်း ၵုၵ်း ၵုၵ်း -
Each boy was entrusted to a professor each. (Vide
§ 252. 11).

3 ၵုၵ်း ၵဝ်း - Every one. Ex. ၵုၵ်း ၵုၵ်း ၵဝ်း ၵုၵ်း -
Every one returned to his place.

4 ၵုၵ်း ၵဝ်း - Every one. Ex. ၵုၵ်း ၵုၵ်း ၵဝ်း ၵုၵ်း - And
every one opened his sack.

§ 61. For a reciprocal sense the following phrases are employed:-

1 ၵုၵ်း ၵုၵ်း m ၵုၵ်း ၵုၵ်း f. One another. Ex. ၵုၵ်း ၵုၵ်း ၵုၵ်း ၵုၵ်း -
Give peace (salute) One another. (Vide § 252. 11).

2 ၵုၵ်း ၵုၵ်း pl. c. One another. Ex. ၵုၵ်း ၵုၵ်း ၵုၵ်း - They
saluted one another.

3 ၵုၵ်း . . ၵုၵ်း m. ၵုၵ်း . . ၵုၵ်း f. (ၵုၵ်း . . ၵုၵ်း pl. when
there are two parties). One another; ၵုၵ်း ၵုၵ်း ၵုၵ်း -
one another; each other. Ex. ၵုၵ်း ၵုၵ်း ၵုၵ်း ၵုၵ်း - They call
one another: ၵုၵ်း ၵုၵ်း ၵုၵ်း ၵုၵ်း - They say one another.

4 ၵုၵ်း ၵုၵ်း : ၵုၵ်း ၵုၵ်း . . ၵုၵ်း ၵုၵ်း : ၵုၵ်း ၵုၵ်း . . ၵုၵ်း ၵုၵ်း -
One another. Ex. ၵုၵ်း ၵုၵ်း ၵုၵ်း ၵုၵ်း - They talked one
another.

much so", "to that extent". $\text{ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ}$
 Why do you shout so much? (Rarely also appear
 ܡܠܝܚܐ ܕܡܠܝܚܐ ; ܡܠܝܚܐ ܕܡܠܝܚܐ ; ܡܠܝܚܐ ܕܡܠܝܚܐ in the same sense.)

§ 59. For Alternative expressions "one ... the other" the following phrases are employed.

1. (ܡܠܝܚܐ) ܡܠܝܚܐ . . ܡܠܝܚܐ m. (ܡܠܝܚܐ) ܡܠܝܚܐ . . ܡܠܝܚܐ
 f. (or ܡܠܝܚܐ) ܡܠܝܚܐ . . ܡܠܝܚܐ m. ܡܠܝܚܐ . . ܡܠܝܚܐ f. in the
 absolute state § 228 ff.) Ex. $\text{ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ}$.
 One laughs and the other weeps.

2 ܡܠܝܚܐ . . ܡܠܝܚܐ m. ܡܠܝܚܐ . . ܡܠܝܚܐ f. Ex $\text{ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ}$ -
 One is hungry and the other drunk.

3 ܡܠܝܚܐ . . ܡܠܝܚܐ (ܡܠܝܚܐ ... ܡܠܝܚܐ) m. s. ܡܠܝܚܐ ... ܡܠܝܚܐ
 m. pl. Ex. $\text{ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ}$. One sows and
 another reaps.

4. ܡܠܝܚܐ ... ܡܠܝܚܐ s : ܡܠܝܚܐ ... ܡܠܝܚܐ pl. Ex $\text{ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ}$
 One he puts down and the other he lifts up.

5. (ܡܠܝܚܐ) ܡܠܝܚܐ . . ܡܠܝܚܐ m. s. ܡܠܝܚܐ . . ܡܠܝܚܐ pl. or
 ܡܠܝܚܐ . . . ܡܠܝܚܐ . Ex.

$\text{ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ}$ $\text{ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ}$ $\text{ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ}$ -
 Mendicants received flatcakes, some two and others-
 three. [pl. Ex

6. (ܡܠܝܚܐ) ܡܠܝܚܐ . . ܡܠܝܚܐ sing. (ܡܠܝܚܐ) ܡܠܝܚܐ . . ܡܠܝܚܐ
 $\text{ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ}$ $\text{ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ}$ $\text{ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ}$
 Some believed and became Christians but the others
 remained in their own faith.

people, ; בְּכָל הָאָרֶץ - In all the land; כָּל הַמְּלָכִים - all the kings ; אַתְּ כֻלְּכֶם - you all. (see also 8 below.)

6. For an indefinite sense the third person pronoun (generally singular) is put after the Interrogative § 56) and כִּי , the Relative כִּי intervening between them.

Singular.

Plural.

מִי כִּי —

מִי כִּי { who- so- ever

מִי כִּי —

מִי כִּי { what- so- ever

מִי כִּי —

מִי כִּי any.

מִי כִּי —

who- ever; who - so- ever.

מִי כִּי —

what ever : what- so- ever.

מִי כִּי —

how - much - so - cver.

כִּי —

as long as ; as much as; as many as.

מִי כִּי —

what ever; any thing-so-ever.

Ex. מִי כִּי — Do this at any time.

מִי כִּי —

Flee from liars who ever they be.

מִי כִּי —

Give it, how much- so- ever it be.

כִּי —

As long as thou livest.

7. Some times כִּי or even מִי כִּי may be found written before the above phrases (6) for an indefinite sense. Ex. מִי כִּי כִּי (sava'i), Receive it how - much - so - ever it be. מִי כִּי מִי כִּי — Who - so- ever that dies. מִי כִּי — any body.

8. כִּי with 3. m. s. suffix (כִּי) is put after the demonstrative כִּי to mean. "so much", "very

אִישׁ אֶחָד - A certain man. מַלְכָּה אֶחָדָה - A certain queen.

Note. אֶחָד and אֶחָדָה may be followed by אֶחָד especially for expressing a partitive sense. Ex. אֶחָד מֵאֲפֹסְטֵלִים - A certain Apostle; or, one of the Apostles. אֶחָד מֵעַמֵּי אֶרֶץ - Some of the people. (§ 273 IX).

4. אֶחָד m. s., אֶחָדִים m. pl. אֶחָדָה f. s., אֶחָדוֹת f. pl. certain, such; N. N. Ex. אִישׁ אֶחָד - A certain man. אִשָּׁה אֶחָדָה a certain woman.

5. כָּל c. s. & pl. - all; every (contracted from כָּל הַכָּל). Ex. כָּל נֶפֶשׁ - every soul. כָּל עֵלְמָה - in every place. For an indefinite sense כָּל is prefixed to the Interrogatives (§ 56), מִי and מַה. Ex.

מִי כָל - Whoever. מִי כָל אֲשֶׁר - Whoever that knocks.

מִי כָל - Whosoever. מִי כָל אֲשֶׁר - Whosoever that says.

מִי כָל - What (so) ever. מִי כָל אֲשֶׁר - Whatever I have heard.

כָּל מִי כָל - Every thing. כָּל מִי כָל אֲשֶׁר - Every thing that you have ordered.

כָּל מִי כָל - as much (many) as. כָּל מִי כָל אֲשֶׁר - I will exalt Thee, O Lord, as much as I can.

כָּל מִי כָל - Every one. כָּל מִי כָל אֲשֶׁר - Every one walks in the path of death.

Note.— When כָּל qualifies a noun in the definite state (§ 228) or a pronoun it generally takes pronominal suffixes agreeing with that noun or pronoun. Ex. כָּל מִי כָל - all the

IV. Indefinite Pronouns.

ሌላ ለማንኛውም ሰው.

§ 58. Indefinite pronouns are of different kinds:—

1. አንድ c. Sing. ለአንድ pl. – any one; some one; some; certain (§ 228 ff.)— are used of persons only. Ex. አንድ ሰው A certain poor man. ለአንድ ገንዘብ – certain men; some men. አንድ ሌላ – nobody; no one. Ex. አንድ ሌላ አይገባም – no one knows.

Note. አንድ : ለአንድ in the objective or accusative case is always prefixed with ለ – as, ለአንድ ሌላ Ex አንድ ሌላ አይገባም I have not seen any body.

2. ሌላ c. – Something, any thing, every thing, certain; ሌላ ሌላ – nothing, are used to denote things as well as persons of both the genders and numbers. Ex. ሌላ ሌላ – I have some thing. ሌላ ሌላ ሌላ – I have some affairs. ሌላ ሌላ ሌላ – I saw a certain man. It has a plural form as – ሌላ ሌላ – something.

ሌላ ሌላ – various. Ex. ሌላ ሌላ (ሌላ ሌላ) ሌላ – various questions or charges.

ሌላ ሌላ ሌላ ሌላ – for different reasons. ሌላ ሌላ ሌላ ሌላ – he has different kinds of ornaments.

ሌላ ሌላ ሌላ ሌላ – They have not done them any injury.

The above Examples show that ሌላ is used as pronoun, adjective and adverb.

3. አንድ m. ሌላ f. (one § 246) a certain. Ex.

יָוֹד - He remained in the place where he was. The pronoun (correlative) may also be omitted when the relative is used adverbially. (esp. of time or place) Ex.

אֶפְשָׁר לִי לָשׁוּב בֵּיתִי מִכָּאן (instead of... שָׁמָּה בֵּיתִי מִכָּאן)
I shall return to the house, whence I went out.

2. The Relative pronoun precedes the preposition, which governs it. Ex. יְהוֹשֻׁעַ אֲמַר לְעָמָל וְלָעֵיטָן. He is (the one) about whom Moses wrote (but vide § 63. VI).

3. Some times the Demonstrative Rāhikē (rarely קָרִיבֵּי kārivē also) and the Interrogative pronouns מַה : מַּה : מַּה (§ 56.3) may be put before the Relative בְּ without any special signification. as,

בְּמֶלֶךְ : בְּאִשָּׁה : בְּאֶחָד : בְּרֵשֶׁת : בְּיָמָיו : בְּלֵילָא : בְּשָׁמַיָא

‘who’, ‘that’. Ex. בְּמֶלֶךְ יְהוֹשֻׁעַ - The kings who. בְּאִשָּׁה יְהוֹשֻׁעַ
The women who.

4. Sometimes these pronouns are put before the relative as correlatives. Ex. בְּהוּ - He that, בְּאֶחָד - they who or those who etc.

In such usages a) הוּא, הִיא etc. or שָׁמָּה occur generally when the person or thing is determined or definite. Ex. הוּא הַיֵּשׁוּב מִן הַפָּרִישִׁים. Those who were sent, were from the Pharisees. הוּא הַשֵּׁנִי שֶׁלֵּי. He that has sent me.

b) מַה : מַּה : מַּה occur generally when the relative refers to something undetermined or indefinite. Ex. מַה לְּךָ בְּהוֹבִיבִי לְךָ מִן הַשָּׁמַיָא. If you love those who love you what reward have you? (§ 274)
But frequently בְּמַה and בְּהוּ are used indiscriminately.

5. These pronouns are often found heaped together before בְּ as, בְּשָׁמָּה הוּא - He who; בְּשָׁמָּה הוּא הוּא - one who. (universally)

בְּמַה הוּא - He that. (definitely).

III. The Relative Pronoun.

ملا، اور پھر پختہ ہو۔

§ 57. The letter Dalat^h ? stands as the Relative pronoun, meaning one who, he who, that which etc. The personal pronouns as correlatives are joined to the Relative ? and inflected for the case required by the predicate in the relative clause.

| | Masculine | | Feminine. | | |
|-------|-----------|----------|-----------|----------|----------|
| | Singular. | Plural. | Sing. | Pl. | meaning. |
| N. V. | (ဝတ္တ) ခ | (ဝတ္တ) ခ | (ဝတ္တ) ခ | (ဝတ္တ) ခ | who |
| G. | ဝတ္တ | ဝတ္တ | ဝတ္တ | ဝတ္တ | whose |
| D. | ဝတ္တ | ဝတ္တ | ဝတ္တ | ဝတ္တ | to whom |
| Acc. | ဝတ္တ | ဝတ္တ | ဝတ္တ | ဝတ္တ | whom |
| Abl. | ဝတ္တ | ဝတ္တ | ဝတ္တ | ဝတ္တ | by whom |

In a sentence the relative ? and the (correlative) pronoun may be written jointly or separately. Ex.

ḥabīb - The man whose the sword is.

Ἰησοῦς ὁ ἐλθὼν πρὸς ἡμᾶς. Jesus, who came to us. ὁ ἐλθὼν πρὸς ἡμᾶς

Your master whom you have served.

See, the books you have sought for. **بَیِّنَاتٌ ۚ وَتَافُتٌ لَّیِّنَاتٌ** -

The power by which you have won.

Note. 1. The correlative pronoun may be omitted when the case required (in the relative clause) is accusative or ablative of time or place. Ex. ἄνθρωπον ἃν ἀγαπᾷς for ὃν ἀνθρωπὸν ἀγαπᾷς. Jesus, whom thou hast loved.

. 𐄂𐄂𐄂 𐄂𐄂𐄂 for 𐄂𐄂𐄂 𐄂𐄂𐄂 or 𐄂𐄂𐄂 𐄂𐄂𐄂 𐄂𐄂𐄂

The day on which he rises. ཏཱ་ཤིན་ཏུ་གསལ་བའི་དུས་རྒྱུ་

[illegible]

Ex. $\text{ḳṣ} \text{ḳṣ}$ or ḳṣ - Who is (he)? But rarely it is found used without reference to person. Ex.

$\text{ḳṣ} \text{ḳṣ} \text{ḳṣ}$ or $\text{ḳṣ} \text{ḳṣ}$ - What is the name of this town?

2) ḳṣ : ḳṣ : ḳṣ "what" "how" - are used of things only without distinction of gender or number.

Ex. $\text{ḳṣ} \text{ḳṣ}$ - ḳṣ ḳṣ - what is this? ḳṣ ḳṣ - ḳṣ ḳṣ ḳṣ - What is truth? ḳṣ ḳṣ - what is your name? But substantively ḳṣ is also used referring to persons and concrete nouns. Ex. ḳṣ ḳṣ - what is man? (ps.)

3) ḳṣ m. ḳṣ f. singular and ḳṣ c. p. "who, which, what" are used as substantives or adjectives indifferently of persons and things agreeing with them in gender, number and case. Ex. ḳṣ ḳṣ - who is man? ḳṣ ḳṣ or ḳṣ ḳṣ - what is our hope?

Note. i) With the preposition ḳṣ the Interrogatives which exclusively designate things (2. above), mean "why". Ex. ḳṣ : ḳṣ : ḳṣ Why? ḳṣ without ḳṣ also is used mean "why". Ex. ḳṣ ḳṣ ḳṣ Why dost thou stand? (§ 26 VI)

ii) ḳṣ "how much" or "how many" is used of persons or things indiscriminately. . . ḳṣ "as much", "as many"; "as long as". (adv.)

iii) These Interrogatives may be used as adjectives, meaning. "What kind of", "what sort of". etc. Ex. ḳṣ ḳṣ ḳṣ - what sort of profit? ḳṣ ḳṣ ḳṣ - to what kind of rich man? ḳṣ ḳṣ - What is thy office?; how does it stand with you? "what" are you?

this man. ܐܝܢܐ is never contracted when it follows a noun. Ex. ܐܝܢܐ ܕܗܕܝܐ this man, but never ܐܢܐ ܕܗܕܝܐ. Rarely, ܐܝܢܐ is contracted into ܐܢܐ when following a noun, Ex. ܐܢܐ ܕܡܪܝܬܐ this woman

3 the vowel 'ē' ܐ of ܐܢܐ is changed into ܐ 'a' in the East Syriac and into ܐ 'o' in the West Syriac when the enclitic ܐܢܐ follows it immediately. Ex. ܐܢܐ ܐܢܐ - hadai. ܐܢܐ ܐܢܐ hōdōi- this is. The West Syrians change the final Sqōfo of ܐܢܐ into Pthaha ܐ when the enclitic ܐܢܐ follows it immediately just as they make that change before Wāw. ܐܢܐ ܐܢܐ or ܐܢܐ hōnau- this is. (§ 30. 7. 8.)

4. For a reflexive sense or a sense of intensity the third person pronouns are put before the Demonstratives just as they are put before substantives. (Vide § 29 III; § 30- 10; § 43 II to VI) Ex. ܐܢܐ ܐܢܐ - these very (people). ܐܢܐ ܐܢܐ ܐܢܐ - of this man himself. ܐܢܐ ܐܢܐ ܐܢܐ ܐܢܐ And for themselves before the Lord. ܐܢܐ ܐܢܐ ܐܢܐ ܐܢܐ ܐܢܐ - He shall dye these very things in the blood of that sparrow. Before substantive:— ܐܢܐ ܐܢܐ (*) The very king or the king himself. ܐܢܐ ܐܢܐ In the same manner. ܐܢܐ ܐܢܐ At the very hour. etc.

II. Interrogative Pronouns.

ܐܢܐ ܐܢܐ ܐܢܐ

§ 56 1) ܐܢܐ Who? is almost entirely used of persons only, irrespective of gender number and person.

(*) Some later grammarians take the third person pronouns ܐܢܐ ܐܢܐ etc. in such positions for demonstrative ܐܢܐ (middle). But the usage does not support this opinion. (§ 28. 3. & § 63- I. to VI)

LESSON XIII.

OTHER PRONOUNS.

I. Demonstrative Pronouns.

ܐܠܗܐ ܕܗܝܠܐ ܕܗܝܠܐ

§ 55. Demonstrative pronouns are of two kinds:-

A. ܕܗܝܠܐ - Qārīvē- which denote a near object.

B. ܕܗܝܠܐ - Rāhīqē- which denote a distant object.

Singular.

Plural.

| | | | | | | | | |
|----------|----|-------|-------|------|---|-------|-------|------|
| A. ܕܗܝܠܐ | M. | ܕܗܝܠܐ | ܕܗܝܠܐ | this | { | ܕܗܝܠܐ | ܕܗܝܠܐ | thes |
| | F. | ܕܗܝܠܐ | ܕܗܝܠܐ | | | ܕܗܝܠܐ | ܕܗܝܠܐ | |
| B. ܕܗܝܠܐ | M. | ܕܗܝܠܐ | ܕܗܝܠܐ | that | { | ܕܗܝܠܐ | ܕܗܝܠܐ | thos |
| | F. | ܕܗܝܠܐ | ܕܗܝܠܐ | ,, | | ܕܗܝܠܐ | ܕܗܝܠܐ | |

Note 1. Only the personal pronouns undergo modification with case-forming prepositions ܕܗܝܠܐ (§ 29). The prepositions ܕܗܝܠܐ are prefixed to other pronouns exactly as they are added to nouns (§ 25 ff.). So, with prefixes the Demonstrative pronouns are declined as:-

ܕܗܝܠܐ : of this ܕܗܝܠܐ to this. ܕܗܝܠܐ with this

ܕܗܝܠܐ : ܕܗܝܠܐ : ܕܗܝܠܐ etc

ܕܗܝܠܐ of that, ܕܗܝܠܐ to that. ܕܗܝܠܐ with that,

ܕܗܝܠܐ : ܕܗܝܠܐ : ܕܗܝܠܐ etc

2. The Demonstrative pronoun may either precede or follow the noun indicated: Ex. ܕܗܝܠܐ ܕܗܝܠܐ or ܕܗܝܠܐ ܕܗܝܠܐ - At that time (§ 27. III). ܕܗܝܠܐ - this- may be contracted into ܕܗܝܠܐ when it precedes a noun: Ex. ܕܗܝܠܐ ܕܗܝܠܐ for ܕܗܝܠܐ ܕܗܝܠܐ or ܕܗܝܠܐ ܕܗܝܠܐ

30. ܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
 31. ܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

Exercise 9 B.

1. I will adore thee. 2. I shall lie down and sleep in rest. 3. We will sing praise to thee. 4. In the morning I shall sing thy praise. 5. With wings thou shalt fly to the high regions. 6. Lord God! I shall sing thee praise. 7. Thou shalt not deny me. 1. The light of his face shall spread over us. 9. Let not the wicked (m.s) dwell with thee. 10. I shall be satisfied with the joy of thy (m.) face. 11. I will open my mouth in parables. 12. Thou shalt serve Jacob, thy brother. 13. I shall save the poor people. 14. God will forgive us all. 15. Let not the Lord reckon his sin. 16. All the generations of gentiles (ܕܥܡܝܢ) shall adore before Him. 17. All the hungry-ones of the earth shall adore before the Lord. 18. Let my enemies turn to their back. 19. All kings shall adore Him. 20. You (f.) shall not fear. 21. My persecutors shall be confounded and I will not be confounded. 22. He will have power from sea to sea, and from river to the ends of the earth. 23. Be not emulous to do evil. 24. The Lord will do all thy will. 25. Let the wicked be ashamed and brought down to hell. 26. The Lord will laugh at him. 27. All the ends of the earth shall fear him. 28. Let the wicked (pl. m.) be confounded in their vanity. 29. I shall bear this garment which is (?) upon me. 30. Don't fear, my servant Jacob, the seed of Abraham, my friend.

Exercise 9 A.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

ལྷོ་ལྷོ་ལྷོ་ to grow fat.

ܕܡܢܐ c. dwelling place;
monastery.

pl. $\text{דַּמְעָה} : \text{דַּמְעוֹת}$ tears.

÷ . ò . ṣ ṣ ṣ : ṣ ṣ ṣ to tread
upon ; to step on or out.

ذُرِّيَّةٌ seed; offspring; race.

o: ~~4/4~~ to mix.

𐤀𐤊𐤍 f. anger; wrath.

م. palate (mouth)

to be envious,
emulous.

⁂ he will pardon; purge

م. Basilisk;
cockatrice.

to think, consider, to reckon; to take account of.

÷ ᱥᱚᱠᱟ : ᱦᱚᱴᱚᱨ { to bear ;
 to take refuge ;
 to shelter.

to take refuge ;
to shelter.

օ : օձ to subdue; conquer;
 to trample upon.

جوع m. hunger ; hungry.

ḡ-ḡ-ḡ m. garment; cloth.

𐎧𐎠𐎧𐎠 without; away from.

above.

Heavenly
Jerusalem.

ጳጳሳጳ m. exalted.

مَلِكُ f. kingdom;
sovereignty.

2-550 m. parable.

مَنْ يَنْزِلُ إِلَى الْأَرْضِ m. They that
go down to the earth.

to be filled;
satiated; satisfied.

ꠘꠦꠘꠦ m. end; limit.

هَبَّ : to pull down, overthrow.

ገላጭኝ f. vanity.

حَدٌّ m. shore; end, the
land beyond.

לָּא: לא to depart; to die;
cease.

†: ~~7~~ to prevail; to be strengthened.

to work; serve;
worship.

to spread out;
extend.

to fly.

١٠٥٥٥ m. face; countenance.

ذو-ف. forth.

𐤀𐤓𐤏𐤍 m. persecutor.

ἰσορ m. fat; fatness;
plumpness.

ἡμέτερος m. participant;
partaker; partner.

to shatter; to
break up.

\div : ~~to~~ x to rule over; to
have power over.

٢٤٢٢ f family; tribe;
race; generation.

ኃኒኢ the rest.

ᠮᠤᠮᠤᠨ m. fat; marrow.

ᐱᐅᐅᐅ m. furnace; oven.

III. 1) The particle Δ - not, is put before verbs and other words to express negation. Ex. Δ Δ Δ Δ Δ . And he did not do this, Δ Δ Δ - immortal.

2) The negative particle Δ is put before the Imperfect 2nd person (not before the Imperative) to express prohibition. Ex. Δ Δ Δ . thou shalt not kill.

IV. 1) Some verbs, especially those denoting the actions of senses, take the object in the ablative. Ex. Δ Δ Δ Δ Δ I will not deny thee. Δ Δ Δ And thou hast heard my voice.

2) Some verbs admit the preposition Δ before the object (besides other constructions with prep. Δ or Δ) Ex. Δ Δ Δ Δ or Δ Δ Δ I feared the Lord. Δ Δ Δ Δ or Δ Δ Δ Δ or Δ Δ Δ Δ - I shall be satisfied with the joy of thy face.

V. The price at which, the instrument with which, the manner in which, the place at or in which, the time when, are expressed by prefixing the preposition Δ . The preposition Δ is also sometimes used to express the time when. Ex. Δ Δ Δ At the ninth hour. Δ Δ Δ He rose on the third day.

Vocabulary.

| | |
|--|---|
| Δ Δ Δ Δ Δ (Δ : Δ) | Δ Δ Δ Δ Δ to kneel; fall down. |
| m. judgement seat. | Δ Δ Δ Δ Δ to laugh at; scorn |
| Δ Δ Δ Δ Δ to be ashamed. | Δ Δ Δ m. wing. |
| Δ Δ Δ Δ Δ he will build. | Δ Δ Δ m. an asp. |

Note 1. In the Imperfect of the primitive (Pe'AL) verbs beginning with a strong letter, except concave verbs (§ 89 ff.), the prefixes invariably take ܐ after them Ex. ܐܘܠܝܬܐ he will write ܐܠܡܠܝܬܐ thou wilt love. ܐܦܬܝܬܐ I will open. ܐܦܬܝܬܐ I will weep. etc.

2. When vocalic suffixes or terminations are added the vowel after the penultimate is eliminated (except in concave and Lamad weak verbs Lessons 20. 21 & 22.). Ex.

ܐܘܠܝܬܐ + ܐܘܠܝܬܐ = ܐܘܠܝܬܐ they will write ; ܐܠܡܠܝܬܐ + ܐܠܡܠܝܬܐ = ܐܠܡܠܝܬܐ you (f.) will love.

3. The West Syrians sometimes (never the East Syrians) add a Yo'd to terminate 3. f. s. and 2. f. s. Imperfect. Ex.

ܐܘܠܝܬܐ = ܐܘܠܝܬܐܝܬ - She will write. ܐܠܡܠܝܬܐ = ܐܠܡܠܝܬܐܝܬ thou shalt (f) write.

4. Hard and Soft. In the Imperfect of Pe'AL strong verbs the second radical is always hard and the first and third always soft.

§ 54. **Syntax.** 1. The Imperfect Indicative is used to denote :-

1) a future action, Ex. ܐܦܬܝܬܐ - I will do thy will.

2) a prayer or wish- expressed by let, may, would. Ex. ܐܠܡܠܝܬܐ - Let us adore his cross.

3) a mild or Polite form of commanding. Ex. ܐܠܡܠܝܬܐ - Thou mayest hear my voice.

II. The particles ܐ (ܐܘܠܝܬܐ, ܐܠܡܠܝܬܐ, ܐܦܬܝܬܐ) and 'o' (rarely) are put before the Imperfect in the dependent clause to express purpose even though the principal verbs may be in the Perfect. Ex. ܐܠܡܠܝܬܐ ܐܠܡܠܝܬܐ ܐܠܡܠܝܬܐ That he may make us children to his father. ܐܠܡܠܝܬܐ ܐܠܡܠܝܬܐ He began to speak.

Rarely ܐ is prefixed to participles for expressing purpose when it stands in place of the Imperfect. Ex. ܐܠܡܠܝܬܐ ܐܠܡܠܝܬܐ ܐܠܡܠܝܬܐ. Give me an angel of light to protect my limbs.

into us (𐤒𐤓𐤕) love, unity, concord and fear. 19. And save (m. s.) us and all thy people completely. 20. By thy cross cast down (m. s.) boastfulness. 21. Do (m. pl.) this for my commemoration.

LESSON XII

PERFECT Strong Verbs.

Imperfect Indicative.

§ 53. The Imperfect Indicative serves for the future tense or the subjunctive mood. Some times it stands also for the present tense.

The Imperative masculine singular forms the stem of the Imperfect. For the different forms (person, gender, number) of the Imperfect prefixes and terminations as shown below are added.

| Num-
ber. | Per-
son. | Gen-
der. | Suffix | Pre-
fix. | Stem. | Verbal form. | Meaning. |
|--------------|--------------|---------------|--------|--------------|-------|--------------|----------------|
| Sing. | III. | M. | — | 𐤒 | 𐤕𐤓𐤕 | 𐤕𐤓𐤕𐤕 | he will write |
| | „ | F. (w. s. 𐤕+) | — | 𐤕 | 𐤕𐤓𐤕 | 𐤕𐤓𐤕𐤕 | she will write |
| | II. | M. | — | 𐤕 | 𐤕𐤓𐤕 | 𐤕𐤓𐤕𐤕 | thou wilt „ |
| | „ | F. (w. s. 𐤕+) | 𐤕 | 𐤕 | 𐤕𐤓𐤕 | 𐤕𐤓𐤕𐤕 | „ „ |
| | I. | C. | — | 𐤕 | 𐤕𐤓𐤕 | 𐤕𐤓𐤕𐤕 | I will write |
| Pl. | III. | M. | 𐤕 | 𐤒 | 𐤕𐤓𐤕 | 𐤕𐤓𐤕𐤕 | they will „ |
| | „ | F. | 𐤕 | 𐤒 | 𐤕𐤓𐤕 | 𐤕𐤓𐤕𐤕 | „ „ |
| | II. | M. | 𐤕— | 𐤕 | 𐤕𐤓𐤕 | 𐤕𐤓𐤕𐤕 | you will write |
| | „ | F. | 𐤕 | 𐤕 | 𐤕𐤓𐤕 | 𐤕𐤓𐤕𐤕 | „ „ |
| | I. | C. | — | 𐤒 | 𐤕𐤓𐤕 | 𐤕𐤓𐤕𐤕 | we will write |

11. 11. 11. 11. 11. 11. 11. 11. 11. 11.
 12. 12. 12. 12. 12. 12. 12. 12. 12. 12.
 13. (Vide § 92, III) 13. 13. 13. 13. 13. 13. 13. 13. 13. 13.
 14. 14. 14. 14. 14. 14. 14. 14. 14. 14.
 15. 15. 15. 15. 15. 15. 15. 15. 15. 15.
 16. 16. 16. 16. 16. 16. 16. 16. 16. 16.
 17. 17. 17. 17. 17. 17. 17. 17. 17. 17.
 18. 18. 18. 18. 18. 18. 18. 18. 18. 18.
 19. 19. 19. 19. 19. 19. 19. 19. 19. 19.
 20. 20. 20. 20. 20. 20. 20. 20. 20. 20.
 21. 21. 21. 21. 21. 21. 21. 21. 21. 21.
 22. 22. 22. 22. 22. 22. 22. 22. 22. 22.

Exercise 8 B.

1. Make commemoration to our departed. 2. O Lord, open to me my lips and my mouth will sing thy praise. 3. And forgive us our debts and our sins. 4. Hear thou, our petition and do mercy to (ΔΔ) our souls. 5. By their prayer and by their petition do thou mercy to (ΔΔ) our souls. 6. Make (thou) rest and commeration to our fathers [and brothers, who (?) slept. 7. Open to me the door of thy (m.) mercy. 8. According to (Ϟ→?) the multitude of their wickedness cast them out. 9. Shut (m. s.) their mouth. 10. Reward (m. s.) them (m.) according to their works. 11. Love the Lord ye (m.) his Saints (Just). 12. He does not like to do good. 13. Because He is thy Lord (f.) adore him. 14. Flee thou away from me O! son of ethnics (pagan). 15. Leave your (m.) judgement to God. 16. Carry ye (m.) this stone. 17. Save us in peace from cruel (bitter) masters. 18. Thrust (m. s.)

9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 8

Note. In the Infinitive of P^{ca}L strong verbs the second radical is rendered hard and the first and the third soft.

§ 52. **Syntax.** I. The Infinitive construct (ie. with ,Δ) is used to denote purpose or direction. Sometimes it may stand as subject. (The Infinitive absolute, (ie. without ,Δ) is not used alone. (Sec No. 284. III) Ex.
 𐤀𐤏𐤓𐤕 𐤕𐤕𐤕𐤕𐤕𐤕 – to hear them. 𐤕𐤕𐤕𐤕𐤕𐤕 – to sing to thee.

II. The imperative is used to express a command or prayer. Ex. 𐤕𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕𐤕 – Hear, O Lord, my prayer. 𐤕𐤕𐤕𐤕𐤕𐤕 – shut thy mouth.

Vocabulary.

| | |
|----------------------------|----------------------------|
| pl. 𐤕𐤕𐤕 – 𐤕𐤕 : 𐤕𐤕𐤕 f. ear. | 𐤕 – 𐤕𐤕𐤕 to fail; to cease, |
| 𐤕𐤕𐤕𐤕𐤕𐤕 – 𐤕𐤕𐤕𐤕𐤕𐤕 f. Jeru- | 𐤕 – 𐤕𐤕𐤕 to be spent. |
| 𐤕𐤕𐤕𐤕𐤕 – 𐤕𐤕𐤕𐤕𐤕𐤕 salem. | 𐤕 – 𐤕𐤕𐤕 to drive away; |
| 𐤕𐤕𐤕𐤕𐤕 f. concord; | 𐤕𐤕𐤕𐤕 to cast out. |
| harmony. | 𐤕𐤕𐤕 f. court; court-yard. |
| Imper. 𐤕𐤕𐤕 – 𐤕𐤕𐤕 | 𐤕 – 𐤕𐤕𐤕 to buy. |
| to eat. † | 𐤕 – 𐤕𐤕𐤕 to pour out; |
| Imper. 𐤕𐤕𐤕 – 𐤕𐤕𐤕 | sprinkle; bedew. |
| to drink. | 𐤕𐤕𐤕 f. one ness; unity. |
| 𐤕 – 𐤕𐤕 = to come to naught | 𐤕𐤕 m. seed. |
| to end; fail; cease. | 𐤕 – 𐤕𐤕 to be envious; |
| 𐤕𐤕𐤕 f. pleasantness; | to envy. |
| sweetness. | pl. 𐤕𐤕𐤕 – 𐤕𐤕 m. heart. |
| 𐤕𐤕𐤕 Son of Pagans; | 𐤕𐤕 m. bread. |
| Pagan. | 𐤕𐤕 m. faithful: |
| 𐤕𐤕𐤕 completely: | 𐤕𐤕 f. „ |
| perfectly. | 𐤕𐤕 m. money. |
| 𐤕 – 𐤕𐤕 to perfect; to | |
| complete. | |

† The meanings of verbs are given in the Infinitive. The vowel marked after the root ie., 3.m.s Perfect, is the vowel of the Imperative.

Conjugation. Imperative of P^eAL strong verbs.
Termination.

Sing. M. — כֹּחֵךְ write thou. :חֹמֶיךָ Be thou silent

F. כֹּחֵיךְ ,, חֹמֵיךְ ,,

M. כֹּחֵם : חֹמֵם write ye. :חֹמֵיךְ Be ye silent

Pl. כֹּחֵם : חֹמֵם ,, חֹמֵיךְ : חֹמֵיךְ

F. כֹּחֵיךְ : חֹמֵיךְ : חֹמֵיךְ : חֹמֵיךְ ,, חֹמֵיךְ : חֹמֵיךְ ,,

Note. 1. The verbs of the group A are mostly transitive.

2. Of the Imperative feminine plural, the longer form is of more frequent occurrence.

3. In the Imperative of P^eAL strong verbs, the first radical is always hard; and the second and the third always soft.

II.

§ 51. The Infinitive mood is formed by prefixing פ or פֿ to the stem, (perfect 3. m. s.). Mim prefixed receives the vowel ĕ פֿ or פֿ : the vowel 'a' פֿ or פֿ on the Penultimate of the stem is retained. If the penultimate has any vowel other than "a" פֿ it is changed into 'a' פֿ in the Infinitive. This change of vowel into "a" פֿ takes place in the Infinitive of all P^eAL verbs (except concave) ending in a strong letter. The Infinitive has no person, gender, or number. The Infinitive with the prefix פֿ is distinguished as "construct", and the other with the prefix פ as "absolute".

| | Prefix. | Stem. | Infinitive. | |
|-----------|---------|-----------|-------------|--------------------------|
| Absolute | פֿ | כֹּחֵךְ . | פֿכֹּחֵךְ . | } to write. to be silent |
| Construct | פֿ | כֹּחֵךְ . | פֿכֹּחֵךְ . | |
| Abs. | | חֹמֵיךְ . | פֿחֹמֵיךְ . | } to write. to be silent |
| Cons. | | חֹמֵיךְ . | פֿחֹמֵיךְ . | |

LESSON XI.

Pe'AL STRONG VERBS.

I. Imperative Mood. II. Infinitive Mood.

I.

§ 50. The Imperative mood has only the second person verbal forms. The second person masculine singular (2. m. s.) serves as the stem of the Imperative. It is formed from the perfect stem (3. m. s.) by some vowel changes or not. [The grammarians of old say that the Imperative stem is formed from the Imperfect 3. m. s.]. For the other forms proper terminations are affixed. According to the change of vowel in the Imperative the strong verbs may be classified into five groups. In the following grouping of verbs precedence is given with respect to the numerosity of verbs each group contains.

| Group. | Vowel | of the Perfect is changed into —
in the Imperative. Ex. | Perfect. | Imperative |
|--------|------------------|--|----------|------------|
| A) | ÷ | ◌◌ | ◌◌◌◌ | ◌◌◌◌ |
| | | ◌◌ | ◌◌◌◌ | ◌◌◌◌ |
| | ◌ | ◌◌ | ◌◌◌◌ | ◌◌◌◌ |
| B) | ÷ | retained | ◌◌◌◌ | ◌◌◌◌ |
| | | | ◌◌◌◌ | ◌◌◌◌ |
| | ◌ | ◌ | ◌◌◌◌ | ◌◌◌◌ |
| C) | ◌◌ ...is changed | ÷ | ◌◌◌◌ | ◌◌◌◌ |
| | | | ◌◌◌◌ | ◌◌◌◌ |
| | ◌ | ◌ | ◌◌◌◌ | ◌◌◌◌ |
| D) | ◌◌ | ◌◌ | ◌◌◌◌ | ◌◌◌◌ |
| | | ◌◌ | ◌◌◌◌ | ◌◌◌◌ |
| | ◌ | ◌◌ | ◌◌◌◌ | ◌◌◌◌ |
| E) | ÷ | ◌◌ | ◌◌◌◌ | ◌◌◌◌ |
| | | | ◌◌◌◌ | ◌◌◌◌ |
| | ◌ | ◌ | ◌◌◌◌ | ◌◌◌◌ |

30 مہلک دیکھ دیکھ دیکھ . 31 مہلک دیکھ
32 دیکھ دیکھ دیکھ . 33 دیکھ دیکھ دیکھ
34 دیکھ دیکھ دیکھ . 35 دیکھ دیکھ دیکھ .

Exercise 7 B.

1. He is our father. 2. And to the soul which
(a) is thy (m) image. 3. In it (f.) there is woe to the
adulterers and to the thieves confusion (shame). 4. He
is a companion to his adorers. 5. Adam is his image
and his likeness. 6. Paradise is the abode of the just
(pl. m.). 7. Paradise is the unending life. 8. We have
a Lord in heaven. 9. We have no lord besides him.
10. Wealth is vanity. 11. There is no justice in their
mouth. 12. There is no God in all his thoughts.
13. I am Jesus Christ. 14. I am he that made the
sun for the light of the day. 15. He alone is the
true God. 16. The eye is the light (lamp) of the
body. 17. He is Our Lord Jesus Christ. 18. We
have (a) father, Abraham. 19. We are Christians.
20. I am the servant of Christ. 21. Whence art
thou? 22. Thou hast devil. 23. I have no devil.
24. Thou art as thou art and thy years shall not fail
(الله وانا). 25. God and I only are in this world.
26. They are not in the trouble of men. 27. In him
there is knowledge. 28. There are rich and poor (pl.
m.). 29. There is no Judas with them. 30. I am a
Christian. 31. We are robbers. 32. We are not divi-
ners (magicians). 33. But (اذا) me, you have no
always.

ᐱᐱᐱᐱᐱ f. abode. ᐱᐱᐱᐱᐱ again.
 ᐱᐱᐱᐱᐱ m. avenger; ᐱᐱᐱᐱᐱᐱ f. thought.
 retaliator.

Exercise 7 A.

- 1 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ. 2 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ. 3 ᐱᐱᐱᐱᐱ.
- 4 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ. 5 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ.
- 6 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ. 7 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ.
- 8 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ. 9 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ.
- 10 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ. 11 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ.
- 12 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ. 13 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ.
- 14 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ. 15 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ.
- 16 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ. 17 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ.
- 18 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ. 19 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ.
- 20 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ. 21 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ.
- 22 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ. 23 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ.
- 24 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ. 25 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ.
- 26 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ. 27 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ.
- 28 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ. 29 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ.

Vocabulary.

مِنْ أَيْنَ whence; from
أَيْنَ where.

يَوْمٌ m. day (time)

مُذَلِّعٌ m. calumniator;
devil.

كَأَنَّ adv. as.

أَيْنَ m. place.

أَسْفَلٌ f. shame.

زَانٍ m. adulterer.

لَا تَفْلُحْ f. do not fail;
unfailing.

سَارِقٌ m. thief.

حُجْرَةُ الْمُبْرُورِ m. Bride-chamber;
abode of the happy

أَبْدَانٌ m. abode.

مُضِلٌّ m. deceiver; liar.

لَا تَقْطَعُ f. That does not
extinguish: unqueching.

فُتُوْرٌ m. vanity.

أُوَيْسٌ m. He that.

أَمْرٌ m. woe; grief.

أَكْبَرُ best man; guest;
bridegroom's friend.

قَدَرٌ m. fate.

سَاحِرٌ m. magician.

قَاسِمٌ m. just.

صَاحِبٌ m. companion.

إِلَّا مَعَهُ besides him;
except him.

مُفْسِدٌ m. blasphemer.

لَا يَنْقُصُ : لَا يَنْقُصُ unending

كُلُّ مَنْ يَدَّعِي that
believes.

مُحْيِيٌّ m. vivifier.

أَمْرٌ بِشِدَّةٍ f. bitterness.

مُتَعَبِدٌ m. weak.

يَنْبُتٌ m. fountain.

أَمْرٌ بِشِدَّةٍ f. fire.

يَدْرِيْ decept; guile.

مُتَعَبِدٌ m. adorer;
worshipper.

أَمْرٌ بِشِدَّةٍ m richness; wealth

أَمْرٌ بِشِدَّةٍ m. Ascetic; afflicted

أَمْرٌ بِشِدَّةٍ m. dust.

وَقَدْ 3 m. s: failed; ended;
defeated.

أَمْرٌ بِشِدَّةٍ m. Paradise;
garden.

لَا تَقْطَعُ m. unfailing;
permanent.

أَمْرٌ بِشِدَّةٍ m. confidence;
liberty.

أَمْرٌ بِشِدَّةٍ m. splendour.

أَمْرٌ بِشِدَّةٍ 3 m. s. he took;
sustained, withstood.

أَمْرٌ بِشِدَّةٍ m. rod; staff.

أَمْرٌ بِشِدَّةٍ m. end.

أَمْرٌ بِشِدَّةٍ f. flame; strong
fever

أَمْرٌ بِشِدَّةٍ m. Sun.

أَمْرٌ بِشِدَّةٍ m truth.

III

1

•

1

sons be (ٲٲٲٲٲ) for thy fathers. 37. Our years have been wasted as cobweb. 38. Sons of Jacob are his elect. 39. They sacrificed thier sons and their daughters to the devils. 40. Their sons shall be orphans and their women widows (ٲٲٲٲٲ).

LESSON X.

The Defective Verbs:- A. ٲٲ - "to be" or "to have"
B. ٲٲ or ٲٲٲ - "not to be" or "not to have"

§ 48. ٲٲ and its negative ٲٲ are used in the place of verb "to be" in the present tense. In this sense they are inflected with the pronominal suffixes of group B. (§ 39). In the sense "to have" they are not inflected with pronominal suffixes.

Inflection. A - ٲٲ "to be"

| | Singular. | Plnral. |
|--------|---------------|---------------|
| I C. | ٲٲ I am | ٲٲ we are |
| II M. | ٲٲ } thou art | ٲٲ } you are |
| F. | ٲٲ } | ٲٲ } |
| III M. | ٲٲ He his | ٲٲ } they are |
| F. | ٲٲ she is | ٲٲ } |

B. ٲٲ "not to be".

| | | |
|-------|-------------------|------------------|
| I C. | ٲٲ I am not | ٲٲ we are not |
| II M. | ٲٲ } thou art not | ٲٲ } you are not |
| F. | ٲٲ } | ٲٲ } |

Exercise 6 B.

(Every sentence with pronominal suffixes.)

1. Let thy priests wear (יִלְבָּשׁוּךָ) justice and thy Saints (וְקִדְּשׁוּךָ) glory. 2. Thou, O Lord, purify thy priests. 3. All my limbs. 4. To Thee glory and on us thy mercy. 5. All thy commandments. 6. By the prayer of thy Saints. 7. Thou only art holy. 8. Sacrifices to (ךָ) God is a humble spirit. 9. Praise ye (אֲנִי) servants of God. 10. And they kept his commandments. 11. Blessed is she who became chariot and whose knees (כַּסְפֵּי זַרְתָּן) became the wheel 11. Blessed art thou (m.) that hated the transitory world. 13. Happy art thou (m.) when thou hearest the voice of thy master. 14. You (m.) are not alone. 15. Blessed are the poor in spirit (אֲנִי) because (ךָ) they inherit the kingdom. 16. A fiery angel (ie. angel of fire) came down (אֵלַי) near her. 17. You (m.) are the martyrs of Christ. 18. Fragrance went up (עָלָה) from the bones of the blessed martyrs. 19. To the holy church and to all her children. 20. Blessed are all those who trust in him. 21. All thy (m.) waves and (thy) bellows have crossed over me. 22. Thou alone, O God, art working wonders. 23. Thy faith is around thee. 24. Be thou (אֲנִי) alone in thy honour and I (shall be) alone in my honour. 25. Thou alone, O Lord, art God. 26. My sins are always against me. 27. And he has entered to his years. 28. He has opened my eyes. 29. Thou alone art one God. 30. Because, thy mercy is before (לְפָנַי) my eyes. 31. Light dawned in the creation from the ends to the ends of the earth. 32. The body that thy hands have formed. 33. Sons of peace (peaceful men). 34. Thou art my hope from the breasts of my mother. 35. Sing ye, (m.) to the Lord, his elect. 36. Let thy

41. ॐ नमो भगवते वासुदेवाय ॥

| | |
|----------------------------------|------------------------------|
| ܕܡܪܝܬܐ m. beloved. | ܕܡܪܝܬܐ m. thou hearest. |
| ܕܡܪܝܬܐ f. ܕܡܪܝܬܐ m. pl. | pl. ܕܡܪܝܬܐ - ܕܡܪܝܬܐ f. year. |
| ܕܡܪܝܬܐ the great. | ܕܡܪܝܬܐ f. hour. |
| ܕܡܪܝܬܐ m. path; by-way. | ܕܡܪܝܬܐ m. light; lamp. |
| ܕܡܪܝܬܐ m. ear of corn. | pl. ܕܡܪܝܬܐ - ܕܡܪܝܬܐ m. paps; |
| ܕܡܪܝܬܐ - ܕܡܪܝܬܐ m. devil. | udder; breast. |
| ܕܡܪܝܬܐ m. silence; tranquillity. | ܕܡܪܝܬܐ m. they that trust |
| ܕܡܪܝܬܐ m. powerful. | ܕܡܪܝܬܐ f. sigh. |
| ܕܡܪܝܬܐ m. they are powerful | ܕܡܪܝܬܐ m. thou shalt |
| | make me live. |

Exercise 6 A.

- [illegible]

بَوْلَانٌ m. child.

بَوْلَانٌ pl. children.

بَوْلَانٌ 3 m. s. deceived;
oppressed; wronged.

بَوْلَانٌ f. forget thou.

بَوْلَانٌ 3 m. s. he gave.

بَوْلَانٌ m. solitary; monk.

بَوْلَانٌ m. child.

بَوْلَانٌ 3 f. s. germinated;
sprouted.

بَوْلَانٌ m. they inherit.

بَوْلَانٌ m. orphan.

بَوْلَانٌ f. m. Priest.

بَوْلَانٌ : لا no: not.

بَوْلَانٌ 3 m. s. he held.

بَوْلَانٌ 3 m. s. he wore; put on

... بَوْلَانٌ when.

بَوْلَانٌ f. weakness;
debility.

بَوْلَانٌ m. wave.

بَوْلَانٌ f. pl. humble.

بَوْلَانٌ 3 m. s. has come
nigh.

بَوْلَانٌ m. pl. Intestine; womb

بَوْلَانٌ m. compassionate;
merciful.

بَوْلَانٌ f. chariot.

بَوْلَانٌ 3 m. s. he anointed.

بَوْلَانٌ m. they will be;
let them be.

بَوْلَانٌ m. resurrection.

بَوْلَانٌ f. Ninive (town)

بَوْلَانٌ 3 m. s. (he) killed.

بَوْلَانٌ 3 m. s. shone; trium-
phed; flourished.

بَوْلَانٌ m. they triumph.

بَوْلَانٌ m. Illustrious;
victorious.

بَوْلَانٌ - بَوْلَانٌ pl. f. woman.

بَوْلَانٌ m. limit; end.

بَوْلَانٌ 3 m. s. prepared;
arranged.

بَوْلَانٌ m. Satan.

بَوْلَانٌ 3 m. s. did; visited.

بَوْلَانٌ thou hast hated;
rejected.

بَوْلَانٌ let him (he will)
protect

بَوْلَانٌ m. transitory,
passing.

بَوْلَانٌ m. thou doest.

بَوْلَانٌ m. smoke; fragrance

بَوْلَانٌ m. exalted; high;
upper

بَوْلَانٌ he decreed
fasting; fasted

بَوْلَانٌ f. holy; saint.

بَوْلَانٌ I have made
a covenant

بَوْلَانٌ m. covenant.

بَوْلَانٌ f. great.

Jonathan, **בֵּין אִישׁ וּבֵינָהּ** - between man and woman,
בֵּין אִישׁ וּבֵינָהּ - (between) himself, **בֵּין אִישׁ וּבֵינָהּ** - bet-
 ween him and his father. Rarely in the case of substan-
 tives **אִישׁ** may be left out Ex. **בֵּין אִישׁ וּבֵינָהּ**
 between Father, Son and the Holy Spirit.

Vocabulary.

| | |
|--|---|
| אֲבוֹתָם m. pl. Fathers, Parents | אֶפְרַיִם 3 m. s. threatened ;
rushed on. |
| עֲזָרָה m. help. | גֵּיורָה pr. n. George. |
| אֵלֶּיךָ 3 f. s. goes. | עֲצָמוֹת m. bone. |
| אֱמֶנֶה ⁷ verily; Amen. | זָבַח 3 m. s. sacrificed. |
| אֶמְלִיךָ m. lamb. | זָבַח m. sacrifice. |
| וְ and ; also. | דָּוִד pr. n. David. |
| פָּנֶיךָ f. pl. face. | הוּא m. be thou. |
| לֵוִי m. Lion. | הָיוּ f. they were; became. |
| שָׁלַח 3 m. s. shed (he) | הָיָה she, was, became. |
| רֹגְלֶיךָ f. knee. | אִימָנוּן 3 m. s. he believed. |
| רָעָה f. evil. | קָטָן m. small; little. |
| מִקְוֵה m. refuge. | שׁוֹמֵר m. innocent. |
| בְּנֵי יַעֲקֹב Sons of Jacob | שִׂמְחָה f. joy. |
| תְּפִלָּה f. Prayer;
supplication. | חֲזַק 3 m. s. strengthened;
imper. strengthen thou. |
| אֶבְיָטָה m. circle; wheel. | וְיִרְאוּ (he) we shall see. |
| אֶבְיָטָה m. the elect. | חַטָּאת m. Sinner. |
| אֶבְיָטָה 3 m. s. shaped;
formed; fashioned. | חָטָאתִי I have sinned. |
| אֶבְיָטָה f. spider (cobweb) | קִדְשׁ f. Sanctity. |
| אֶבְיָטָה m. bellow. | קִדְשׁ m. Saint; blessed. |

near the man לְרֵגְלֵי הָאִישׁ - at the door. בְּדֶלֶת

II. Motion to a place or person or time is denoted by the particle לְ or אֶל . Ex. $\text{וָאֵלַי אֵלֶּיךָ יוֹסֵף}$ - Go to Joseph.

III. Motion from a place or person or time is denoted by the particle מִן . Ex. $\text{מִן־הָאֲרָצָה מִן־מִצְרָיִם}$ - from the land of Egypt. מִן־הָעֶרְבַּיִם from the evening.

IV. For the expression "from....to" the particle מִן is used for "from" and the particles לְ , אֶל and דְּכֵן for 'to'. Sometimes the conjunction "ו" may be prefixed to the latter, especially וְדֵן . Ex.

$\text{מִן־הַצֵּפֶרֶת וְדֵן הַיָּם}$ - from the North to the sea.

N. B.— The particles precede the noun to which they refer, unless they are with pronominal suffixes in the nominative absolute construction. (§ 305).

V. Though the members or organs of the body may belong to more than one they are generally put in the singular 1) with plural suffixes and 2) with plural nouns following in the genitive case. Ex. 1) לִבָּם their hearts. רִאשָׁתָם their heads. 2) $\text{פִּיֵּי הַבְּהֵמָה}$ mouths of animals.

VI. A noun or pronoun governed by the preposition בֵּין or בֵּתוּב "between" is generally followed by a second noun or pronoun in the dative case. If the second one is a pronoun the copulative conjunction Waw (*) 'ו' is necessarily placed before it. If it is a noun the intervention of Waw is optional. Ex. $\text{בֵּיןְךָ וּבֵין־הוּא}$ between you and him, $\text{בֵּיןְךָ וּבֵין־אֲנִי}$ - between me and

(*) Rarely וְ is found instead of 'ו' בֵּיןְךָ וְהוּא between thee and him. Noldeke p. 188.

or ܐܫܚܕܐܝܬܝܢ ܐܫܚܕܐܝܬܝܢ or ܐܫܚܕܐܝܬܝܢ etc.

ܐܫܚܕܐܝܬܝܢ under. ܐܫܚܕܐܝܬܝܢ under me; $\text{ܐܫܚܕܐܝܬܝܢ} : \text{ܐܫܚܕܐܝܬܝܢ} :$
 ܐܫܚܕܐܝܬܝܢ etc.

ܐܫܚܕܐܝܬܝܢ at (very rare) takes the suffixes of both the groups
 A & B.

ܐܫܚܕܐܝܬܝܢ or ܐܫܚܕܐܝܬܝܢ at me: ܐܫܚܕܐܝܬܝܢ or $\text{ܐܫܚܕܐܝܬܝܢ} : \text{ܐܫܚܕܐܝܬܝܢ}$ or ܐܫܚܕܐܝܬܝܢ
 etc.

Note. ܐܫܚܕܐܝܬܝܢ takes an additional 'ai' ܐܝ even without
 suffixes. Ex. ܐܫܚܕܐܝܬܝܢ ܐܫܚܕܐܝܬܝܢ around the altar.

B. Interjections. ܐܫܚܕܐܝܬܝܢ Happy (from ܐܫܚܕܐܝܬܝܢ hap-
 piness). ܐܫܚܕܐܝܬܝܢ I am happy; $\text{ܐܫܚܕܐܝܬܝܢ} : \text{ܐܫܚܕܐܝܬܝܢ}$ etc.

ܐܫܚܕܐܝܬܝܢ - unhappy; woe. (from ܐܫܚܕܐܝܬܝܢ corruption)
 ܐܫܚܕܐܝܬܝܢ unhappy I am; woe to me, ܐܫܚܕܐܝܬܝܢ woe to thee. etc

ܐܫܚܕܐܝܬܝܢ (W. S. ܐܫܚܕܐܝܬܝܢ or ܐܫܚܕܐܝܬܝܢ) mercy; (from ܐܫܚܕܐܝܬܝܢ or ܐܫܚܕܐܝܬܝܢ
 cry for help) ܐܫܚܕܐܝܬܝܢ or ܐܫܚܕܐܝܬܝܢ thy mercy! ܐܫܚܕܐܝܬܝܢ
 or ܐܫܚܕܐܝܬܝܢ his mercy! etc. (22. 6. i.)

ܐܫܚܕܐܝܬܝܢ - Thy mercy, O Christ, I implare.

Note. ܐܫܚܕܐܝܬܝܢ and ܐܫܚܕܐܝܬܝܢ take the noun following in the
 dative case, both when they admit or do not admit pronominal
 suffixes. Ex. ܐܫܚܕܐܝܬܝܢ or ܐܫܚܕܐܝܬܝܢ or ܐܫܚܕܐܝܬܝܢ - Happy art
 thou. ܐܫܚܕܐܝܬܝܢ or ܐܫܚܕܐܝܬܝܢ or ܐܫܚܕܐܝܬܝܢ - Happy is he.
 Rarely the noun or pronoun following may be found without the
 dative preposition ܐܝܢ . Ex. ܐܫܚܕܐܝܬܝܢ ܐܫܚܕܐܝܬܝܢ
 Blessed are they, who are persecuted (Math. 5, 10.)

§ 47. Syntax. I. Position near or at a place or
 person is denoted by the particle ܐܝܢ or ܐܝܢ . Ex.

between me; **بَيْنِي وَبَيْنَكَ** ; **بَيْنِي وَبَيْنَهُ** ; **بَيْنِي وَبَيْنَهُمَا** ;
etc.

without- without me. etc. (§ 22. 6. i.)

alone- I alone-
etc.

: lone- : lone- I alone- lone- lone- alone- etc.

$\text{su}^{\text{d}}\text{-}$ around. $\text{su}^{\text{d}}\text{-}$ around me- $\text{su}^{\text{d}}\text{-}$: $\text{su}^{\text{d}}\text{-}$ etc. (22. 6 i).

مَدَّاهُ : مَدَّاهُ : مَدَّاهُ : مَدَّاهُ : مَدَّاهُ : مَدَّاهُ : مَدَّاهُ : مَدَّاهُ : مَدَّاهُ : مَدَّاهُ :
for: in behalf of. مَدَّاهُ for me- مَدَّاهُ . etc.

٤١ on; about; against (stem ٤١ without ÷) ٤١
 on me. ٤١ : ٤١ : ٤١. etc.

ܐܢܝܢ : ܐܢܝܢ : ܐܢܝܢ near: at. Mostly suffixes are added to ܐܢܝܢ; and in West Syriac ܐ is changed into ܐ with all suffixes except the first person singular. as,

E. S. ཡེ་ཤི་ཡེ་ - near me; རྒྱ་ཤི་ཡེ་ : ཡེ་ཤི་ཡེ་ : རྒྱ་ཤི་ཡེ་ : རྒྱ་ཤི་ཡེ་
etc.

W. S. ⁷ا⁷ب⁷ near me; ⁷ا⁷ب⁷:⁷ا⁷ب⁷:⁷ا⁷ب⁷:⁷ا⁷ب⁷:⁶ا⁷ب⁷_{etc.}

لَجِيئْتُ before: in the sight of (§ 22- 6. i) لَجِيئْتُ - لَجِيئْتُ
before me, لَجِيئْتُ : لَجِيئْتُ etc.

မၤ - before; in front of (stem. မၤ or မၤဝဲ) မၤဝဲ
or မၤဝဲဝဲ before me, မၤဝဲဝဲ or မၤဝဲဝဲ : မၤဝဲဝဲ

b) מַיִם - water takes the suffixes leaving away מַיִם or מַיִ only as, $\text{מַיִ} - \text{מַיִם}$ my water. $\text{מַיִ} - \text{מַיִם}$ thy water; $\text{מַיִ} - \text{מַיִם}$ his water. $\text{מַיִ} - \text{מַיִם}$ her water. $\text{מַיִ} - \text{מַיִם}$ our water. $\text{מַיִ} - \text{מַיִם}$ etc.

c) חַיִּים life. $\text{חַיִּים} : \text{חַיִּים} : \text{מַיִם} : \text{חַיִּים} : \text{חַיִּים}$ etc. regular with pronominal suffixes. (†)

4. The plural of participial nouns terminating in מַיִם either retains the final Yo'd or leave it away when pronominal suffixes are added. Ex. קְדוֹשִׁים holy men (sing. קְדוֹשׁ) קְדוֹשִׁים or קְדוֹשִׁים my holy men. קְדוֹשִׁים or $\text{קְדוֹשִׁים} : \text{מַיִם} : \text{קְדוֹשִׁים}$ or $\text{קְדוֹשִׁים} : \text{מַיִם}$ or קְדוֹשִׁים etc. קְדוֹשִׁים - worthy (sing. קְדוֹשׁ). קְדוֹשִׁים or קְדוֹשִׁים my worthy ones; קְדוֹשִׁים or קְדוֹשִׁים . קְדוֹשִׁים or $\text{קְדוֹשִׁים} - \text{מַיִם}$ or קְדוֹשִׁים etc.

[Note from the examples given above that when the final Yo'd is retained the suffixes are added as if they were plural nouns ending in מַיִם as, קְדוֹשִׁים sing. (קְדוֹשׁ) stem קְדוֹשׁ , $\text{קְדוֹשׁ} + \text{מַיִם} = \text{קְדוֹשִׁים} : \text{קְדוֹשִׁים} : \text{מַיִם}$ etc.

5. בָּנִים - Children (m.), takes the suffixes as if the word were בָּנִים Ex. בָּנִים my children; $\text{בָּנִים} : \text{מַיִם}$ etc. But $\text{בָּנִים} - \text{מַיִם}$ - their children, is also in use along with $\text{בָּנִים} - \text{מַיִם}$ their children.

§ 46. Some particles- A. Prepositions and B. Interjections- admit the pronominal suffixes of group B.

A. Prepositions. בֵּין among; between= (stem- בֵּין)

(†) Also $\text{בֵּין} : \text{מַיִם}$ etc, according to clef. 463. but not found in ordinary use.

| | | | | |
|--------------|-------|---|-------|-------------------|
| Greek nouns: | ἡμεῖς | - | ἡμεῖς | covenant. |
| | ἐμὴν | - | ἐμὴν | my covenant. |
| | σου | - | σου | thy covenant. |
| | αὐτοῦ | - | αὐτοῦ | his covenant etc. |
| | ἡ | - | ἡ | sing. f. price. |
| | αἱ | - | αἱ | pl. m. price. |
| | ἐμὴν | - | ἐμὴν | my price, |
| | αὐτοῦ | - | αὐτοῦ | his price. |
| | αὐτῶν | - | αὐτῶν | their price. etc. |

§ 45.

Note 1. The collective noun, ἄνθρωπος - man, takes the suffixes of group B. Ex. ἐμὸν ἄνθρωπον - my man or men; σου ἄνθρωπον ; αὐτοῦ ἄνθρωπον ; αὐτῶν ἄνθρωπον etc.

2. οὐρανός sing. c. gender- heaven, plural. m. gender- heavens (οὐρανοί) takes a) the suffixes of group A if its sense is in the singular. Ex. σου οὐρανόν - thy heaven; ἐμὸν οὐρανόν f. οὐρανό : οὐρανό etc.

b) the suffixes of group B if its sense is in the plural. Ex. σου οὐρανό - thy heavens ; αὐτοῦ οὐρανό - his heavens ; αὐτῶν οὐρανό . etc.

3. a) ἀγῶδες pl. of ἀγῶς f- town : field, admits the suffixes of both the groups A and B. Ex.

A. σου ἀγῶδες thy fields. οὐρανό : ἀγῶδες etc.

B. ἐμὸν ἀγῶδες thy fields. αὐτοῦ ἀγῶδες : ἐμὸν ἀγῶδες etc.

But the first person singular suffix is always of group B ἐμὸν my fields.

LESSON IX.

Pronominal Suffixes (Contd:) Group B. (§ 39)

§ 44. Pronominal suffixes, Group B, are added:

- 1) to plural nouns ending in $\text{ك} \text{ـ} \text{ن}$ or $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$: $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$
- 2) to Greek nouns ending in $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ or $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$: $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$
- 3) and to some particles.

Pronominal suffixes, Group B, are added to stems, which are formed by dropping the final 1) $\text{ك} \text{ـ} \text{ن}$ or $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ of the plural nouns and 2) $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$: $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ of the Greek nouns. The particles do not generally undergo any change with the adding of the pronominal suffixes.

Singular

| | | | |
|-----|----|--|---|
| | | $\text{ك} \text{ـ} \text{ن}$ kings. | $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ sons. |
| I | C. | $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ my kings. | $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ my sons. |
| II | M. | $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ thy „ | $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ thy „ |
| | F. | $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ thy „ | $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ thy „ |
| III | M. | $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ his „ | $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ his „ |
| | F. | $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ her „ | $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ her „ |

Plural

| | | | |
|------|----|---|--|
| I | C. | $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ our kings. | $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ our „ |
| II | M. | $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ your „ | $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ your „ |
| | F. | $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ your „ | $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ your „ |
| III. | M. | $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ their kings. | $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ their sons. |
| | F. | $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ their „ | $\text{ك} \text{ـ} \text{ن} \text{ـ} \text{ة}$ their „ |

Thou, O Lord (art) my protector, my glory, and liftest up (lifter up of) my head. 11. To thee (m) do I pray. 12. The Lord is the portion of my inheritance and of my cup (chalice). 13. Thou (m) shalt show me thy way of life. 14. Hear thou (ܐܝܬܝܟ) Oh, my daughter and see. 15. In it (f) did thy (m.) animals dwell. 16. They (m.) will praise your (m.) heavenly (ܡܠܝܚܐ) father. 17. My daughter has died now. 18. My father and I (I and...) are one. 19. I am thy father. 20. He burned their church. 21. I (am) in my father and my father (is) in me. 22. I shall build up thy throne unto generation of generations. 23. I shall raise my throne.

II.

24. This is your (m. pl.) son, take (ܚܕܝܬ) thy (f.) son. 25. She took her son and went out. 26. To thee (m) Lord God. 27. I am with him in affliction. 28. The Lord is thy (m) guardian. 29. My tongue will praise thy (m) justice. 30. Praise ye the name of the Lord. 31. He will be with us and among us. 32. Their (m) blood flowed on earth. 33. Peace (be) to the prophets apostles and martyrs. 34. For thy (m) sake we are dying, come to our help Oh, Jesus. 35. For thy (m) sake we are killed (ܕܡܝܬܝܢ) every day. 36. O! wicked thou (m) hast thought that (?) I should be (ܕܡܝܬܝܢ) iike thee (m). 37. All their (m) wisdom perished. 38. Thou (m) hast placed our sins against thee. 39. He brought out (ܡܕܝܬ) Israel from among them (m). 40. Honour thy (m) father and thy (m) mother. 41. And ingenious is he that (?) fights against us. 42. Boy stand (ܡܕܝܬ) and come to me. 43. The fool has injured himself. 44. Thou (m) help (ܕܡܝܬ) thyself. 45. She wronged herself. 46. Cain killed his brother.

(I will praise) 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54.

Excercise 5 B.

(Translate every sentence using Pronominal suffixes.)

1. My God and the redeemer of my justice.
2. Jesus (is) the redeemer of the world.
3. My prayer (is) against their wickedness.
4. Our holy father Mar Thomas the Apostle.
5. My Lord (is) with thee (f.) and he will rise (ܕܢܝܫܐ) from thee (f.).
6. Thy prayer (be) with us Oh! blessed (Virgin), thy prayer (be) with us.
7. Peace (bc) to the prophets, peace to (ܡܪ) the Apostles, peace to the martyrs.
8. The evil one has by his ingenuity perturbed the judges.
9. Son of God has risen from thee (f.) in the world (ܕܕܢܝܫܐ).
- 10.

[illegible]

II.

28 29 30 31 32 33 34 35 36

ܕܚܝܬ 3 m. s. helped; Imp.
m. help thou.

ܕܚܝܬܐ m. help.

ܕܚܝܬܐ m. wicked.

ܕܚܝܬ 3 m. s. lived; dwelt;
or imp. m. live thou.

ܕܚܝܬܐ m. flight.

ܕܚܝܬܐ he hunts; ensnares.

ܕܚܝܬ m. hear thou.

ܕܚܝܬܐ m. I am praying.

ܕܚܝܬܐ m. cunning; ingenious

ܕܚܝܬܐ f. cunningness;
ingenuity.

ܕܚܝܬ pr. n. Caïn.

ܕܚܝܬܐ m. holy; saint.

ܕܚܝܬ m. stand thou.

ܕܚܝܬܐ m. they stand.

ܕܚܝܬ pr. n. Caiphas.

ܕܚܝܬܐ m. sacrifice;
oblation.

ܕܚܝܬܐ 3 m. s. he got
angry.

ܕܚܝܬ 3 m. s. it flowed.

ܕܚܝܬ m. anger

ܕܚܝܬ m. evening; vespers.

ܕܚܝܬ praised. (they)

ܕܚܝܬ 3 m. s. sent.

ܕܚܝܬ 3 m. s. perturbed.

ܕܚܝܬ m. granted.

ܕܚܝܬ f. hear thou.

ܕܚܝܬ m. peace.

ܕܚܝܬ m. fortress.

ܕܚܝܬ m. equal; worthy.

ܕܚܝܬܐ f. participation.

ܕܚܝܬ f. Sabbath.

ܕܚܝܬܐ generation; tribe.

ܕܚܝܬ pr. n. Thomas.

ܕܚܝܬ m. come: thou.

ܕܚܝܬ again,

ܕܚܝܬ fracture; breaking,
contrition.

ܕܚܝܬܐ f. wonder.

ܕܚܝܬܐ Thou shalt show
me.

Excercise 5 A.

I

ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ 1

ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ 2

ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ 3

ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ 4

ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ 5

ܐܝܢܐܢܐ m. our sins.

ܚܝܡܐ f. wisdom.

ܝܡܢܐ m. wine.

ܐܢܢܐ pr. n. Anna's.

ܠܝܬܐ m. liberation; safety.

ܠܝܠܐ m. dew.

ܠܝܠܐ m. boy; child.

ܠܝܠܐ 3 m. s. wronged,
deceived.

ܠܝܠܐ m. doctrine; learning

ܠܝܠܐ f right hand (side)

ܠܝܠܐ m. honourable.

ܠܝܠܐ 3 m. s. honoured; or
honour thou. m.

ܠܝܠܐ 3 m. s. sat; dwelt.

ܠܝܠܐ m. nature.

ܠܝܠܐ kolyōm— every day

ܠܝܠܐ m. Chalice; cup.

ܠܝܠܐ pr. n. Lazarus.

ܠܝܠܐ m. they wear.

ܠܝܠܐ at first, formerly.

ܠܝܠܐ 3 m. s. whetted;
sharpened.

ܠܝܠܐ m. tongue; language.

ܠܝܠܐ ܠܝܠܐ to the century
of centuries ie. for ever.

ܠܝܠܐ f. Inspiration.

ܠܝܠܐ f. blessed.

ܠܝܠܐ m. director; ruler

ܠܝܠܐ m. propitiator.

ܠܝܠܐ 3 f. s. she died,

ܠܝܠܐ we die.

ܠܝܠܐ 3 m. s. mixed.

ܠܝܠܐ I will make sit
on (m.)

ܠܝܠܐ m. helper, protector

ܠܝܠܐ m. protector.

ܠܝܠܐ m. lifter up; one
who lifts up or exalts.

ܠܝܠܐ f. portion.

ܠܝܠܐ f. mistress.

ܠܝܠܐ m. liberator.

ܠܝܠܐ m. oil.

ܠܝܠܐ He that fights.

ܠܝܠܐ pr. n. Noe.

ܠܝܠܐ 3 m. s. descended.

ܠܝܠܐ he will be.

ܠܝܠܐ m. law.

ܠܝܠܐ m. they will praise

ܠܝܠܐ 3 m. s. he thought.

ܠܝܠܐ f. Gospel.

ܠܝܠܐ f. take thou.

ܠܝܠܐ m. sword.

ܠܝܠܐ I have set, placed.

ܠܝܠܐ thou hast set, placed.

ܠܝܠܐ m. winter.

ܠܝܠܐ m. wheat.

Vocabulary.

- ܐܠܝܬܐ m. affliction.
 ܥܒܕ 3 m. s. burned.
 pl. ܐܡܪܐܐ : ܐܡܪܐ f. way.
 ܐܠܐ ܐܠܐ 3 m. s. went.
 ܐܠܐ 3 m. s. afflicted.
 ܐܠܐ pr. n. Isaac.
 ܐܠܐ pr. n. Israel.
 ܐܠܐ pr. n. Ismael.
 ܐܠܐ m. honour; glory.
 ܐܠܐ they brought him
 ܐܠܐ (he) is
 ܐܠܐ 3 m. s. caused to dis-
 cend: humiliated.
 ܐܠܐ 3 m. s. injured.
 ܐܠܐ 3 m. s. brought out:
 ejected.
 ܐܠܐ 3 m. s. Instituted;
 raised. i. s. I will raise.
 ܐܠܐ 3 m. s. he has raised;
 i. s. I will raise.
 ܐܠܐ I will relate.
 ܐܠܐ 3 m. pl. they
 gathered.
 ܐܠܐ House of thy
 (f.) father.
 ܐܠܐ : ܐܠܐ m. weeping.
 ܐܠܐ B^ek^ho^lzvan- always
 ܐܠܐ m. first born.
 ܐܠܐ f. wickedness.
 ܐܠܐ his sons.
 ܐܠܐ (sons of) men.
 ܐܠܐ Son of Sabadee.
 ܐܠܐ he destroys.
 ܐܠܐ 3 m. s. built. ܐܠܐ
 I will build.
 ܐܠܐ f. Image; figure.
 ܐܠܐ m. arrow.
 ܐܠܐ f. cry.
 ܐܠܐ m. Commemo-
 ration; remembrance.
 ܐܠܐ f. likeness. pl. ܐܠܐ
 ܐܠܐ (he) dawns; rises.
 ܐܠܐ to generation of
 generations; for ever.
 ܐܠܐ m. ܐܠܐ f. this.
 ܐܠܐ m. this is.
 ܐܠܐ 3 m. pl. they walked
 ܐܠܐ now.
 ܐܠܐ m. time.
 ܐܠܐ m. weapon.
 ܐܠܐ m. ܐܠܐ f. one.
 ܐܠܐ m. love; charity.
 ܐܠܐ f. see thou.
 ܐܠܐ thou (m.) wilt see or
 she will see.
 ܐܠܐ m. power; strength.

iv. If there are more than one noun of the same gender, the suffix which stands for them is put in the plural agreeing with them in gender: if they are of different genders it is put in the masculine plural ; but often the suffix may be put in the singular agreeing with the nearest noun. Ex.

ᲚᲟᲥᲱᲗᲚ ᲙᲁᲗᲗᲗ ᲙᲁᲥᲱᲗᲗ ᲙᲁᲥᲱᲗᲗ Jacob and his brother John left their father.

ᲙᲁᲥᲱᲗᲗ ᲙᲁᲥᲱᲗᲗ ᲙᲁᲥᲱᲗᲗ the brother of Mary and Martha.

v. For a reflexive sense the personal pronoun (nominative) is repeated in the case required by the predicate. If there be a noun as the subject of the sentence the pronoun (in the nominative) immediately follows it. Ex. ᲙᲁᲥᲱᲗᲗ ᲙᲁᲥᲱᲗᲗ. She wronged herself.

ᲙᲁᲥᲱᲗᲗ ᲙᲁᲥᲱᲗᲗ. The fool injured himself. †

vi. Reflexive sense is effected also by adding pronominal suffixes to ᲙᲁᲥᲱᲗᲗ soul, ᲙᲁᲥᲱᲗᲗ self, and ᲙᲁᲥᲱᲗᲗ person, in agreement with the nouns for which they stand. Ex. ᲙᲁᲥᲱᲗᲗ ᲙᲁᲥᲱᲗᲗ ᲙᲁᲥᲱᲗᲗ thou shalt not exalt thyself. ᲙᲁᲥᲱᲗᲗ ᲙᲁᲥᲱᲗᲗ ᲙᲁᲥᲱᲗᲗ – Christ lowered Himself. ᲙᲁᲥᲱᲗᲗ ᲙᲁᲥᲱᲗᲗ – He spoke to himself. etc. Also plural suffixes are added to the singular and plural of these words, as ᲙᲁᲥᲱᲗᲗ or ᲙᲁᲥᲱᲗᲗ : ᲙᲁᲥᲱᲗᲗ or ᲙᲁᲥᲱᲗᲗ themselves. For intensity sake Beṯh Კ also is prefixed to these words, especially, to ᲙᲁᲥᲱᲗᲗ. Ex. ᲙᲁᲥᲱᲗᲗ ᲙᲁᲥᲱᲗᲗ ᲙᲁᲥᲱᲗᲗ I myself shall come to you. ᲙᲁᲥᲱᲗᲗ ᲙᲁᲥᲱᲗᲗ ᲙᲁᲥᲱᲗᲗ – The king himself has visited us. (§ 30– 10: 13; § 55. 4).

† In translations from Greek ᲙᲁᲥᲱᲗᲗ and ᲙᲁᲥᲱᲗᲗ are used in place of the definite article “the”. C. J. D. (but see § 55. 4).

ܕܠܕܝܢܐ near, close by. ܕܠܕܝܢܐ near me. ܕܠܕܝܢܐ near them. etc.

ܕܠܕܝܢܐ - ܕܠܕܝܢܐ for; for the sake of; because of (becomes ܕܠܕܝܢܐ with suffixes)

ܕܠܕܝܢܐ (Met.t.o.las) for me; ܕܠܕܝܢܐ for thee; ܕܠܕܝܢܐ: ܕܠܕܝܢܐ etc.

ܕܠܕܝܢܐ against (becomes ܕܠܕܝܢܐ with vocalic suffixes).

ܕܠܕܝܢܐ luk.bal- against me; ܕܠܕܝܢܐ against thee; ܕܠܕܝܢܐ against them. etc.

ܕܠܕܝܢܐ (E. S. min, as in Hebrew and Arabic) ܕܠܕܝܢܐ (W. S. men) from. Admitting suffixes- mīm receives ܐ in East Syriac also. Both in East and West Syriac the vowel e of mīm is lengthened when I. S. ܐ is suffixed.

ܕܠܕܝܢܐ - ܕܠܕܝܢܐ me-n- from me; ܕܠܕܝܢܐ from the; ܕܠܕܝܢܐ from us ܕܠܕܝܢܐ etc.

§ 43. **Syntax.** i. A possessive pronominal suffix added to a noun is not added to the attributive adjective, by which it is qualified. Ex.

ܕܠܕܝܢܐ ܕܠܕܝܢܐ Your true love.

ii. ܕܠܐ ko-l- takes the possessive suffixes in agreement with the noun it qualifies. ܕܠܐ ܕܠܐ all the world.

ܕܠܐ ܕܠܐ all creatures.

iii. The possessive pronominal suffix agrees with the noun or pronoun for which it stands. And for the sake of emphasis: a) the noun or pronoun for which it stands follows it in the genitive. Ex;

ܕܠܐ ܕܠܐ ܕܠܐ the commemoration of Mary.

b) If the pronominal suffix is added to a particle either that particle is repeated (without suffix) or the noun or pronoun following it is put in the genitive. Ex.

ܕܠܐ ܕܠܐ or ܕܠܐ ܕܠܐ with the man.

nantal suffixes are added as in 40. IV. above. Ex.

ၵၢၼ်းၵိၼ်း my speech. ၵၢၼ်းၵိၼ်း their speech; ၵၢၼ်းၵိၼ်း
 your speech. etc.

𐤀𐤍𐤔𐤕 my food. 𐤀𐤍𐤔𐤕𐤕𐤍 their food. 𐤀𐤍𐤔𐤕𐤕𐤍𐤕𐤍 your
 food. etc.

𐌚𐌰𐍅𐌹 my labour. 𐌲𐌴𐌸𐌰𐍅𐌹 their labour. 𐌲𐌶𐌴𐌸𐌰𐍅𐌹
your labour. etc.

ᐱᓄᑦ my question. ᐱᖅ your question. ᐱᖅ their question. etc.

§ 42. There are a few prepositions which admit pronominal suffixes of group A: as,

နှစ်သက် like. နှစ်သက် like me, နှစ်သက် : နှစ်သက် : နှစ်သက် :
 နှစ်သက် etc.

𐌲𐌹𐌸 within. 𐌲𐌹𐌸𐌰 within me, 𐌹𐌸𐌰𐌶𐌰 : 𐌲𐌹𐌸𐌰𐌶𐌰 : 𐌹𐌸𐌰𐌶𐌰 :
 𐌹𐌸𐌰𐌶𐌰 etc.

through: on the side of. through me. etc.
: etc.

behind. (the *Pl̥h̄a* of *Taw* disappears on taking vocalic suffixes.)

behind me. behind thee. be-

hind him. ၵံၵ်းၵ်းၵ်း etc. ၵံၵ်း after. (Pt^ha^ha of Ta^w disappears on taking vocalic suffixes).

၁၁၁ after me, ၁၁၂ : ၁၁၃ : ၁၁၄ : ၁၁၅ etc.

between. between us. : .

ᐱᐱᐱ near, at. ᐱᐱᐱᐱ near me. ᐱᐱᐱᐱᐱ : ᐱᐱᐱᐱᐱᐱ : ᐱᐱᐱᐱᐱᐱᐱ
 : ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ etc.

ٲٲ with. ٲٲ with me, ٲٲ : ٲٲ : ٲٲ : ٲٲ.

ᲁᲞᲠ according to. ᲙᲁᲞᲠ according to him; ᲙᲟᲙᲁᲞᲠ.

f. care. $\text{ḥ} \text{ḥ} \text{ḥ}$ (W. S. $\text{ḥ} \text{ḥ} \text{ḥ}$) f. Church. $\text{ḥ} \text{ḥ} \text{ḥ}$

($\text{ḥ} \text{ḥ} \text{ḥ}$) f. Poor. $\text{ḥ} \text{ḥ} \text{ḥ}$ f. ship; $\text{ḥ} \text{ḥ} \text{ḥ}$ f. treasure, $\text{ḥ} \text{ḥ} \text{ḥ}$ f. troop, $\text{ḥ} \text{ḥ} \text{ḥ}$ f. city, $\text{ḥ} \text{ḥ} \text{ḥ}$ f. court, etc. Ex.

$\text{ḥ} \text{ḥ} \text{ḥ}$ or $\text{ḥ} \text{ḥ} \text{ḥ}$ your maid-servant. $\text{ḥ} \text{ḥ} \text{ḥ}$ or $\text{ḥ} \text{ḥ} \text{ḥ}$ your Church. $\text{ḥ} \text{ḥ} \text{ḥ}$ or $\text{ḥ} \text{ḥ} \text{ḥ}$ their treasure; $\text{ḥ} \text{ḥ} \text{ḥ}$ or $\text{ḥ} \text{ḥ} \text{ḥ}$ their city. etc.

v. $\text{ḥ} \text{ḥ} \text{ḥ}$ - daughter with I. S. ḥ and $\text{ḥ} \text{ḥ} \text{ḥ}$ - good (subst.) with other consonantal suffixes assume Pt^haḥa on the penultimate. The former also gives away the vowel ÷ 7 on the first letter when I. S. ḥ is suffixed:- $\text{ḥ} \text{ḥ} \text{ḥ}$ - $\text{ḥ} \text{ḥ} \text{ḥ}$ my daughter; $\text{ḥ} \text{ḥ} \text{ḥ}$: $\text{ḥ} \text{ḥ} \text{ḥ}$: $\text{ḥ} \text{ḥ} \text{ḥ}$ etc. $\text{ḥ} \text{ḥ} \text{ḥ}$ - $\text{ḥ} \text{ḥ} \text{ḥ}$ my good. $\text{ḥ} \text{ḥ} \text{ḥ}$: $\text{ḥ} \text{ḥ} \text{ḥ}$: $\text{ḥ} \text{ḥ} \text{ḥ}$ etc.

vi. Consonantal suffixes are added to:-

1) $\text{ḥ} \text{ḥ} \text{ḥ}$ f. ring, as $\text{ḥ} \text{ḥ} \text{ḥ}$ my ring, $\text{ḥ} \text{ḥ} \text{ḥ}$ your ring, $\text{ḥ} \text{ḥ} \text{ḥ}$ their ring. etc.

2) $\text{ḥ} \text{ḥ} \text{ḥ}$ f. middle, as $\text{ḥ} \text{ḥ} \text{ḥ}$ my middle; $\text{ḥ} \text{ḥ} \text{ḥ}$ their middle. etc. or

$\text{ḥ} \text{ḥ} \text{ḥ}$ my middle. $\text{ḥ} \text{ḥ} \text{ḥ}$ their middle. etc.

vii. $\text{ḥ} \text{ḥ} \text{ḥ}$ - $\text{ḥ} \text{ḥ} \text{ḥ}$ f. conscience, does not assume Pt^haḥa on the penultimate when consonantal suffixes are added, because the second letter Alap is absorbed by the preceding long ḥ or ḥ . It is therefore declined

$\text{ḥ} \text{ḥ} \text{ḥ}$ - $\text{ḥ} \text{ḥ} \text{ḥ}$ my conscience, $\text{ḥ} \text{ḥ} \text{ḥ}$ - $\text{ḥ} \text{ḥ} \text{ḥ}$ your conscience. etc.

But in $\text{ḥ} \text{ḥ} \text{ḥ}$ - $\text{ḥ} \text{ḥ} \text{ḥ}$ speech, $\text{ḥ} \text{ḥ} \text{ḥ}$ - $\text{ḥ} \text{ḥ} \text{ḥ}$ food,

$\text{ḥ} \text{ḥ} \text{ḥ}$ - $\text{ḥ} \text{ḥ} \text{ḥ}$ f. labour, $\text{ḥ} \text{ḥ} \text{ḥ}$ - $\text{ḥ} \text{ḥ} \text{ḥ}$ f. question, request, the penultimate assumes Pt^haḥa when conso-

loses the final ܠ when suffixes are added. In other words, ܠܕܢܐ does not have personal declension; ܠܕܢܐ Lord (used of God and man), which has regular personal declension as ܠܕܢܐ my Lord, ܠܕܢܐ thy Lord ܠܕܢܐ their Lord. etc. is used as its substitute.

b) Just as the word ܠܕܢܐ – Lord– does not admit possessive suffixes it does not govern a noun in the possessive (genitive) case. In such cases ܠܕܢܐ takes its place.

Ex. ܠܕܢܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ – The Lord of our death and of our life (§ 233 B 3). There are a few exceptions to this rule in Psitta and in the writings of some ancient authors. Ex. ܠܕܢܐ ܕܡܪܬܐ ܕܡܪܬܐ – The Lord of all the work. (Wisdom 13. 9.) ܠܕܢܐ ܕܡܪܬܐ ܕܡܪܬܐ. There is one God, the Lord of all. (Meliton. spic. syr. p. 27.)

iii. The wevel ܐ of ܠܕܢܐ “joy”, ܠܕܢܐ beast (E. S. ܠܕܢܐ is regular), and ܠܐ of ܠܕܢܐ – “fable” are marked only for the sake euphony. Hence, with consonantal suffixes their penultimate (waw or yōd) assumes Pt^ha^ha ÷ ܐ as in 40– IV. above. Ex.

ܠܕܢܐ : ܠܕܢܐ my joy, ܠܕܢܐ thy joy, ܠܕܢܐ your joy, ܠܕܢܐ their joy. etc. ܠܕܢܐ : ܠܕܢܐ – my beast. ܠܕܢܐ thy beast. (E. S. ܠܕܢܐ). ܠܕܢܐ their beast etc. ܠܕܢܐ : ܠܕܢܐ my fable. ܠܕܢܐ his fable; ܠܕܢܐ your fable. ܠܕܢܐ their fable. etc. But ܠܕܢܐ : ܠܕܢܐ (with h^evasa) are also rarely found.

iv. With consonantal suffixes the penultimate may or may not take Pt^ha^ha in the following, nouns:– ܠܕܢܐ f. maid–servant, ܠܕܢܐ f. end. ܠܕܢܐ f. wrath, ܠܕܢܐ

the I. S. 𐤀 is added the Pt^hāḥa on the initial letter of 𐤌𐤊𐤏 and 𐤌𐤊𐤏 becomes Z^ekāpa, and hēth of 𐤌𐤊𐤏 receives a long ē 𐤌𐤊𐤏. The pronominal suffixes added to these words, therefore, have the following forms.

| | | Sing. | pl. : | |
|-----|----|-------|----------|-----|
| I | C. | 𐤀 | 𐤀 | 𐤌𐤊𐤏 |
| II | M. | 𐤌𐤊𐤏 | 𐤌𐤊𐤏 | 𐤌𐤊𐤏 |
| | F. | 𐤌𐤊𐤏 | 𐤌𐤊𐤏 | 𐤌𐤊𐤏 |
| III | M. | 𐤌𐤊𐤏 | 𐤌𐤊𐤏 (uī) | 𐤌𐤊𐤏 |
| | F. | 𐤌𐤊𐤏 | 𐤌𐤊𐤏 | 𐤌𐤊𐤏 |

They are declined with pronominal suffixes as shown below.

| | | | | | |
|-----|-----------|------------|-------------------|-------------|-------------------------|
| C. | 𐤌𐤊𐤏 - 𐤌𐤊𐤏 | my father. | 𐤌𐤊𐤏 - 𐤌𐤊𐤏 | our father. | |
| II | M. | 𐤌𐤊𐤏 - 𐤌𐤊𐤏 | thy father. | 𐤌𐤊𐤏 - 𐤌𐤊𐤏 | your |
| | F. | 𐤌𐤊𐤏 - 𐤌𐤊𐤏 | „ „ | 𐤌𐤊𐤏 - 𐤌𐤊𐤏 | „ „ |
| III | M. | 𐤌𐤊𐤏 - 𐤌𐤊𐤏 | his father. | 𐤌𐤊𐤏 - 𐤌𐤊𐤏 | their father. |
| | F. | 𐤌𐤊𐤏 - 𐤌𐤊𐤏 | her father. | 𐤌𐤊𐤏 - 𐤌𐤊𐤏 | „ „ |
| | | 𐤌𐤊𐤏 - 𐤌𐤊𐤏 | my brother. | 𐤌𐤊𐤏 - 𐤌𐤊𐤏 | his brother. etc. |
| | | 𐤌𐤊𐤏 - 𐤌𐤊𐤏 | my father-in-law. | 𐤌𐤊𐤏 - 𐤌𐤊𐤏 | thy father-in-law. etc. |

§ 41. ANOMALIES. i. The taw 𐤀 of 𐤌𐤊𐤏 - place, receives Pt^hāḥa 𐤌𐤊𐤏 when I. S. 𐤀 is suffixed as 𐤌𐤊𐤏

𐤌𐤊𐤏 - my place.

ii. a) 𐤌𐤊𐤏 - Lord (used of God and Christ only)

| | | |
|---|-----------------|---|
| * ^ⲓ ⲙⲟⲩⲟⲩⲓ (for ^ⲓ ⲙⲟⲩⲟⲩⲓ) m. exit. | ⲙⲟⲩⲟⲩⲓ : ⲙⲟⲩⲟⲩⲓ | „ |
| ^ⲓ ⲙⲟⲩⲟⲩⲓ (for ^ⲓ ⲙⲟⲩⲟⲩⲓ) f. desire. | ⲙⲟⲩⲟⲩⲓ : ⲙⲟⲩⲟⲩⲓ | „ |
| ^ⲓ ⲙⲟⲩⲟⲩⲓ (for ^ⲓ ⲙⲟⲩⲟⲩⲓ) f. sorrow. | ⲙⲟⲩⲟⲩⲓ : ⲙⲟⲩⲟⲩⲓ | „ |
| ^ⲓ ⲙⲟⲩⲟⲩⲓ (for ^ⲓ ⲙⲟⲩⲟⲩⲓ or ^ⲓ ⲙⲟⲩⲟⲩⲓ) f. height, hill. | ⲙⲟⲩⲟⲩⲓ : ⲙⲟⲩⲟⲩⲓ | „ |
| ^ⲓ ⲙⲟⲩⲟⲩⲓ (for ^ⲓ ⲙⲟⲩⲟⲩⲓ) f. hour. | ⲙⲟⲩⲟⲩⲓ : ⲙⲟⲩⲟⲩⲓ | „ |

2. * Masculine substantives formed from the perfect participle of Active derivative verbs (§ 131 B. 8) replace the š'eva on the penultimate with a pthaha even though the antipenultimate be vocalised. Ex.

^ⲓⲙⲟⲩⲟⲩⲓ m. Master- ^ⲓⲙⲟⲩⲟⲩⲓ my master- ^ⲓⲙⲟⲩⲟⲩⲓ etc.
The East Syrians keep this rule even in the case of substantives of this form ending in ^ⲓ. Ex. ^ⲓⲙⲟⲩⲟⲩⲓ m. drink - ^ⲓⲙⲟⲩⲟⲩⲓ ;
^ⲓⲙⲟⲩⲟⲩⲓ . But the West Syrian practice is regular as stated in No. ii. above: as,

^ⲓⲙⲟⲩⲟⲩⲓ my drink ; ^ⲓⲙⲟⲩⲟⲩⲓ : ^ⲓⲙⲟⲩⲟⲩⲓ etc.

Exception. The East Syrians are not regular in the personal declension of ^ⲓⲙⲟⲩⲟⲩⲓ speech and ^ⲓⲙⲟⲩⲟⲩⲓ tent: roof as ^ⲓⲙⲟⲩⲟⲩⲓ my speech ; ^ⲓⲙⲟⲩⲟⲩⲓ your speech : ^ⲓⲙⲟⲩⲟⲩⲓ their speech. etc.

^ⲓⲙⲟⲩⲟⲩⲓ my roof. ^ⲓⲙⲟⲩⲟⲩⲓ your roof ^ⲓⲙⲟⲩⲟⲩⲓ their roof. etc. But in the West Syriac they are regular. as,

^ⲓⲙⲟⲩⲟⲩⲓ : ^ⲓⲙⲟⲩⲟⲩⲓ : ^ⲓⲙⲟⲩⲟⲩⲓ : ^ⲓⲙⲟⲩⲟⲩⲓ etc.
^ⲓⲙⲟⲩⲟⲩⲓ : ^ⲓⲙⲟⲩⲟⲩⲓ : ^ⲓⲙⲟⲩⲟⲩⲓ : ^ⲓⲙⲟⲩⲟⲩⲓ etc.

v. The personal declension of ^ⲓⲙⲟⲩⲟⲩⲓ A'va- ^ⲓⲙⲟⲩⲟⲩⲓ A'bh'o- father

^ⲓⲙⲟⲩⲟⲩⲓ A'ha, ^ⲓⲙⲟⲩⲟⲩⲓ A'ho- brother, ^ⲓⲙⲟⲩⲟⲩⲓ ha'ma, ^ⲓⲙⲟⲩⲟⲩⲓ ha'mo- father-in-law, has the following peculiarities. They admit 1) ^ⲓ before all the suffixes except the first person singular- ^ⲓ ; 2) a Yōd^h, after the third person masculine singular as ^ⲓⲙⲟⲩⲟⲩⲓ . When

| | |
|-------------------|----------------------|
| ṣṣṣṣṣṣ his friend | ṣṣṣṣṣṣ his „ |
| ṣṣṣṣṣṣ your „ | ṣṣṣṣṣṣ your „ |
| ṣṣṣṣṣṣ your „ | ṣṣṣṣṣṣ your „ |
| ṣṣṣṣṣṣ their „ | ṣṣṣṣṣṣ their. „ etc. |

Exceptions. 1. To such nouns suffixes are sometimes added regularly; as in § 40 Ex. ṣṣṣṣṣṣ your friend. Job, 6. 27.

2. Consonantal suffixes are added without the augments of a vowel on the penultimate:—

a) to ṣṣṣṣṣṣ seal, ṣṣṣṣṣṣ labourer. ṣṣṣṣṣṣ bearer, as ṣṣṣṣṣṣ their seal.

b) to nouns whose final radical is Alap, as ṣṣṣṣṣṣ hater.

ṣṣṣṣṣṣ.

c) to nouns whose penultimate is wāw, as ṣṣṣṣṣṣ status.

ṣṣṣṣṣṣ.

[In this last case c) the W. S. has pt^hahā on the initial; and it does not stand as an exception to general rules.]

iv. Quadriliteral nouns or nouns of four letters (not terminating in ṣṣ) with two consecutive non-vocalised letters preceding the final ṣṣ assume Pt^hahā ÷ ṣ on the penultimate when consonantal suffixes are added. Ex.

ṣṣṣṣṣṣ m. temple. ṣṣṣṣṣṣ my temple. ṣṣṣṣṣṣ : ṣṣṣṣṣṣ etc. The vowel caused by Mchaggyāna disappears in such cases as,

ṣṣṣṣṣṣ f. fear. ṣṣṣṣṣṣ . ṣṣṣṣṣṣ my fear. : ṣṣṣṣṣṣ

1. The penultimate receives pt^hahā— even when one of the two non-vocalised letters immediately preceding the final ṣṣ is elided or assimilated. Ex.

* ṣṣṣṣṣṣ (for ṣṣṣṣṣṣ) m. thought ṣṣṣṣṣṣ : ṣṣṣṣṣṣ etc.

ṣṣṣṣṣṣ (for ṣṣṣṣṣṣ) f. word. ṣṣṣṣṣṣ : ṣṣṣṣṣṣ „

* ṣṣṣṣṣṣ (for ṣṣṣṣṣṣ) m. entrance. ṣṣṣṣṣṣ : ṣṣṣṣṣṣ „

ܠܬܝܡܠܐ m. heart- ܠܬܡܠܐ lēmb- my heart. ܠܬܡܠܐ m. lot.
ܠܬܡܠܐ pēs- my lot etc.

ii. a) In singular nouns terminating in ܠܬܝܡܠܐ preceded by one or two non-vocalised consonants the final -Yoḏ^h assumes the vowel ܐ when consonantal suffixes are added. But the East Syrians add the first person singular suffix ܐ without giving the vowel ܐ to the preceding Yoḏ (Note b. below) when there is only one non-vocalised consonant before it.

E. S. ܠܬܝܡܠܐ (m.) the elect ܠܬܡܠܐ my elect; ܠܬܡܠܐ your elect etc.

W. S. ܠܬܡܠܐ „ ܠܬܡܠܐ „ ܠܬܡܠܐ „ etc

b) When the final ܠܬܝܡܠܐ is preceded by two non-vocalised consonants, in the place of adding the first person singular suffix-ܐ, the final ܠܬܝܡܠܐ is dropped and the consonant immediately preceding Yoḏ is given Pthāḥa ܐ ÷ ܐ. Ex.

E. S. ܠܬܡܠܐ m. chair ܠܬܡܠܐ my chair. ܠܬܡܠܐ your chair etc.

W. S. ܠܬܡܠܐ „ ܠܬܡܠܐ „ ܠܬܡܠܐ „
(see iv. 2 below)

c) In trilateral nouns ending in ܠܬܝܡܠܐ preceded by a non-vocalised letter and beginning with a letter vocalised ܐ ܐ, the vowel ܐ ܐ on the initial is produced when I s. suffix ܐ, which remains silent, is added. Ex.

E. S. ܠܬܡܠܐ m. thought- ܠܬܡܠܐ Rēn- my thought; ܠܬܡܠܐ : ܠܬܡܠܐ

W. S. ܠܬܡܠܐ „ ܠܬܡܠܐ „ ܠܬܡܠܐ : ܠܬܡܠܐ etc.

iii. In trilateral nouns of the form ܠܬܡܠܐ (§ 101) terminating in a strong letter other than the feminine ܠܬܡܠܐ, the second or the penultimate non-vocalised letter receives ܐ ܐ (or ܐ ܐ if the final letter is a guttural, or Rēs § 3 note 2) when consonantal suffixes are added. Ex.

ܠܬܡܠܐ m. friend ܠܬܡܠܐ learned man; teacher.

ܠܬܡܠܐ my friend. ܠܬܡܠܐ my „ „

Nouns terminating in རྩ and not coming under the groups noted below (note i-v) form their stems for personal declension by dropping their final Alap together with the Z^ckāpa preceding it. For example, རྩམ་ becomes རྩམ་ and རྩམ་ལོ་ལྷ་མོ་ lords, becomes, རྩམ་ལོ་ལྷ་མོ་ before taking suffixes; they are declined with pronominal suffixes as shown below:-

Singular.

| | | King. | Lords. |
|------|----|------------------|-----------------------------|
| I | C. | མཁམ་ my king. | མཁམ་ལོ་ལྷ་མོ་ my lords. |
| II. | M. | མཁམ་ལྟ་ thy „ | མཁམ་ལོ་ལྷ་མོ་ལྟ་ thy lords. |
| | F. | མཁམ་ལྟ་ལྟ་ thy „ | མཁམ་ལོ་ལྷ་མོ་ལྟ་ thy „ |
| III. | M. | མཁམ་ལྟ་ལྟ་ his „ | མཁམ་ལོ་ལྷ་མོ་ལྟ་ his „ |
| | F. | མཁམ་ལྟ་ལྟ་ her „ | མཁམ་ལོ་ལྷ་མོ་ལྟ་ her „ |

Plural.

| | | | |
|------|----|--------------------------|--------------------------|
| I. | C. | མཁམ་ལོ་ལྷ་མོ་ our king. | མཁམ་ལོ་ལྷ་མོ་ our lords. |
| II. | M. | མཁམ་ལོ་ལྷ་མོ་ལྟ་ your „ | མཁམ་ལོ་ལྷ་མོ་ལྟ་ your „ |
| | F. | མཁམ་ལོ་ལྷ་མོ་ལྟ་ your „ | མཁམ་ལོ་ལྷ་མོ་ལྟ་ your „ |
| III. | M. | མཁམ་ལོ་ལྷ་མོ་ལྟ་ their „ | མཁམ་ལོ་ལྷ་མོ་ལྟ་ their „ |
| | F. | མཁམ་ལོ་ལྷ་མོ་ལྟ་ their „ | མཁམ་ལོ་ལྷ་མོ་ལྟ་ their „ |

Note. i. Besides the elimination of the final རྩ, in bilitera nouns, the first letter, if non-vocalised, receives རྩ རྩ, when consonantal suffixes are added; and that རྩ on the initial is rendered long in writing and pronunciation with the I sing. suffix- རྩ. (§ 5. 4). Ex.

མཁམ་ལོ་ལྷ་མོ་ m. name. མཁམ་ལོ་ལྷ་མོ་ śēm- my name. མཁམ་ལོ་ལྷ་མོ་ thy name.

མཁམ་ལོ་ལྷ་མོ་ your name. མཁམ་ལོ་ལྷ་མོ་ their name.

If the first letter of the biliteral word has Zlāma རྩ it is lengthened with I singular suffix རྩ. Ex.

Group B.

| | | | | | |
|------|------|---------------|--------|---------------|---------|
| I. | C. | אֲנִי : אֲנִי | my | אֲנִי : אֲנִי | our |
| II. | { M. | הֵם : הֵם | { they | הֵם : הֵם | { your |
| | { F. | הֵם : הֵם | { | הֵם : הֵם | { |
| III. | { M. | הוּא : הוּא | his | הוּם : הוּם | { their |
| | { F. | הִיא : הִיא | her | הֵם : הֵם | { |

Note. 1. Suffixes are added to stems, which are mostly formed by dropping the final Alap and the vowel preceding it.

2. The vowels given before אֲנִי : אֲנִי . אֲנִי etc. which only are the pronominal forms, are euphonic augments.

3. The הֵ suffixed for the second person is always soft unless it is preceded by the diphthong אֵי (ai) in group B.

4. The ai before the suffixes of group B represent the contracted ending (construct state § 238) of the plural nouns ending in אֵי or אֵי.

5. The suffixes beginning with a consonant such as אֲנִי : אֲנִי : אֲנִי are called consonantal suffixes ; those beginning with a vowel such as אֲנִי : אֲנִי : אֲנִי are called vocalic suffixes. In group A II & III singular and I plural are vocalic, and others consonantal. In group B all the suffixes are vocalic.

6. The first person singular suffix אֲנִי of group A is always silent except when it is added to אֲנִי - אֲנִי - all, and אֲנִי - אֲנִי great, master, as אֲנִי kōli- אֲנִי kuli- my all ; אֲנִי Rabbi אֲנִי my master. (Vide § 29).

Personal Declension.

WITH PRONOMINAL SUFFIXES, GROUP A.

§ 40. The Inflexion of nouns and particles with pronominal suffixes is termed here personal declension.

iii) Pronominal suffixes are added to particles to denote their relation to the noun or pronoun for which they stand. Ex:

ܐܢܝܢ + ܕܠܚܕܐ = ܐܢܝܢܐ ; ܐܢܝܢܐ ܐܝܬܐ - thou alone.
ܐܢܝܢܐ ܕܠܚܕܐ ܐܝܬܐ. - To thee alone have I sinned.

The Pronominal Suffixes added to nouns and particles.

§ 32. The pronominal suffixes added to nouns and particles may be grouped into two:

a) The suffixes added to nouns ending in ܐ (not ܐܝܢ) in the "Definite state". (§ 228 ff.).

b) The suffixes added to nouns ending in ܐܝܢ (and ܐܝܢܐ) in the Definite state.

N. B.— Pronominal suffixes are not added to foreign nouns like ܡܕܢܚܐ - ܡܕܢܚܐ - ܡܕܢܚܐ etc. which have not been naturalised into Syriac.

Group A.

| Person. | Gender. | Singular. | | | Plural. | | |
|---------|---------|-----------|------|-------|---------|------|---------|
| I. | C. | ܐ | ܐ | my | ܐܝܢ | ܐܝܢܐ | our |
| II. | M. | ܐܝܢ | ܐܝܢܐ | { thy | ܐܝܢܐ | ܐܝܢܐ | { your |
| | F. | ܐܝܢܐ | ܐܝܢܐ | | ܐܝܢܐ | ܐܝܢܐ | |
| III. | M. | ܐܝܢ | ܐܝܢܐ | his | ܐܝܢܐ | ܐܝܢܐ | { their |
| | F. | ܐܝܢܐ | ܐܝܢܐ | her | ܐܝܢܐ | ܐܝܢܐ | |

Exercise 4 B.

1. I have received thy body. 2. I have loved thee and I have adored thy cross. 3. My Lord, I have taken refuge in thee. 4. I have not renounced thy blood. 5. Behold ! thou hast done wonders to the dead. 6. We have worked from dawn to dusk. 7. I have not renounced thy cross. 8. Thou hast done my retribution (ܐܘܒܝܬܝܢ) and my judgement (ܕܝܠܝܢ). 9. Thou art my confidence (ܐܡܝܢܝܝܢ) from the womb. 10. I have loved, O Lord, the service of thy house (ܐܝܬܝܢܝܢ ܕܝܠܝܢ). 11. I have heard the counsel of many. 12. I was dumb and I did not open my mouth. 13. All the beast(s) of the woods are mine (ܕܠܝܢ ܕܝܠܝܢ). 14. I did not forsake (ܕܠܝܢ) thy commandment. 15. You are the children of the Lord, your God. 16. I have loved justice.

LESSON VIII.

Pronominal Suffixes. ܐܝܬܝܢܝܢ ܕܝܠܝܢ ܐܝܬܝܢܝܢ ܕܝܠܝܢ

§ 38. Pronominal suffixes or Inseparable pronouns or Suffixed pronouns are pronominal forms which depend upon other words for their existence. Hence they are also called Dependent pronouns, while the separate pronouns are called Independent pronouns. Their sense differs according to the nature of the word—noun, verb or particle—to which they are suffixed:—

i) Pronominal suffixes are added to nouns to denote possession: Ex. ܐܬܝܢ + ܕܝܠܝܢ = ܐܬܝܢܝܢ his book; ܕܝܠܝܢ + ܕܝܠܝܢ = ܕܝܠܝܢܝܢ. Your reward.

ii) Pronominal suffixes are added to verbs as objects: Ex. ܐܬܝܢ + ܕܝܠܝܢ = ܐܬܝܢܝܢ he killed him. (Vide § 276 ff.)

| | |
|----------------------|---------------------------------|
| 3 m. s. cut off. | m. evening; dusk. |
| m. table. | m. king; governor;
powerful. |
| 3 m. s. opened. | 3 m. s. took; received |
| m. will. | f. pl. |
| m. dawn; morning. | wonder. |
| m. sparrow. | m. worm. |
| prep. before. | m. door; gate. |
| m. thought; counsel. | f. service; office. |

Exercise 4 A.

1. 1. 2. 3. (my) 4. 5. 6. (thee) 7. (my) 8. 9. 10. (from the womb of my mother) 11. 12. (my) 13. 14. (our) 15. (children of Abraham) 16. (my door) (§ 43 III.) 17.

§ 37. **Syntax** I. A substantive as instrument is put in the ablative case. (§ 54 v.) Ex. **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** - Thou hast cut with thy cross.

II. The direct object of a verb is generally in the accusative case; but there are a few verbs which take their object in the ablative or genitive. Ex. **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** I have not renounced thy blood. **ܕܡܝܬܐ ܕܡܝܬܐ** He cared for him.

Vocabulary.

| | |
|--|---|
| pl. ܕܡܝܬܐ : ܕܡܝܬܐ f. hand. | ܕܡܝܬܐ 3 m. s. fled; took
refuge. |
| ܕܡܝܬܐ m. way farer, guest. | ܕܡܝܬܐ f. justice. |
| ܕܡܝܬܐ 3 m.s. was set free;
liberated. | ܕܡܝܬܐ f. womb; belly. |
| ܕܡܝܬܐ m. House. | ܕܡܝܬܐ prep against. |
| ܕܡܝܬܐ m. Bethlehem. | ܕܡܝܬܐ prep. near, at, to. |
| ܕܡܝܬܐ prep. behind. | ܕܡܝܬܐ m. adj. dead. |
| ܕܡܝܬܐ Sons; children. | ܕܡܝܬܐ m. cote, fold, womb |
| ܕܡܝܬܐ 3 m. s. became
complete: fainted,
completed; perfected. | ܕܡܝܬܐ 3 m. s. kept; observed |
| ܕܡܝܬܐ m. judgement. | ܕܡܝܬܐ 3 m. s. prepared;
put in array. |
| ܕܡܝܬܐ m. blood. | ܕܡܝܬܐ m. many; much. |
| ܕܡܝܬܐ interj: behold ! | (pl. ܕܡܝܬܐ) ܕܡܝܬܐ lips. |
| ܕܡܝܬܐ m. debt. | ܕܡܝܬܐ m. body. |
| ܕܡܝܬܐ m. desert; wilderness | (ܕܡܝܬܐ) ܕܡܝܬܐ m. dumb. |
| ܕܡܝܬܐ m. debtor. | ܕܡܝܬܐ m. commandment. |
| ܕܡܝܬܐ m. Sin. | ܕܡܝܬܐ m. reward;
retribution. |
| ܕܡܝܬܐ 3 m. s. was dumb. | ܕܡܝܬܐ 3 m. s. escaped;
fled away. |
| ܕܡܝܬܐ girl. | |

LESSON VII

Personal Pronouns (continued)

STRONG VERBS.

§ 36. Indicative perfect, I and II persons – singular and plural of the strong verbs of the P^eAL form.

Person gender.

Singular.

| | | | | |
|-----|-------|------------------------|---|----------------------------|
| II. | M. | أَكْتُبُ - كَتَبْتَ | { | Thou wrote or |
| | F. | أَكْتُبِينَ - كَتَبْتِ | | Thou hast written |
| I. | C. g. | أَكْتُبُ - كَتَبْنَا | { | I wrote or I have written. |

Plural.

| | | | | |
|-----|-------|--------------------------|---|-------------------|
| II. | M. | أَكْتُبُونَ - كَتَبْتُمْ | { | You wrote or |
| | F. | أَكْتُبْنَ - كَتَبْتُنَّ | | You have written. |
| I. | C. g. | أَكْتُبُ - كَتَبْنَا | { | We wrote or |
| | | أَكْتُبْنَ - كَتَبْتُنَّ | | We have written. |

Note. 1. For the perfect Indicative second person (m. and f; sing. and pl.) and first person plural the enclitic forms of the respective personal pronouns are affixed to the primary form (ie. 3 m. s.). There are two forms for the first person plural; for the first only one nuṇ is affixed and for the second two.

2. When the first person singular termination tāw soft (ا) is affixed the first radical assumes Zlāma short (ا), and the third radical Zlāma long (آ) and becomes hard; the second radical loses its vowel just as in 3 f. s. (§ 31. 2).

3. The first person perfect is of common gender; The second and third persons have separate terminations for masculine and feminine genders.

4. In the perfect 1 sing. and 3. f. s. the third radical becomes hard. In all other cases it is soft; the first radical is always hard, and the second always soft.

8. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20.

(his) (his)

Exercise 3 B.

1. He that hears (. . ۞ ۞) the prayers and answers (. . ۞ ۞) the petitions. 2. Saints pleased thee by their conducts (۞ ۞ ۞ ۞). 3. The holy Apostles went out to the world as bright lanterns. 4. They (m) worked in his garden (۞ ۞). 5. They (m) loved religion (۞ ۞ ۞). 6. Works of men have not crossed over my mouth (۞). 7. They have hidden snares for me. 8. The wicked men drew the sword and bent (۞) the bow. 9. They made a calf in Horeb and adored the molten (thing). 10. The proud (men) have hidden snares for me. 11. You are in me and I am in you (m. pl.). 12. Men slept and the evil one sowed cockles. 13. Waves rose and the tempests became strong. 14. And they heard John, the herald of the Gospel. 15. Drivers have fallen. 16. And they adored trees and stones and reptiles of the earth.

| | |
|--|--|
| ܐܝܢܐ m. Inhabitant;
stranger. | ܐܝܢܐ m. bow; arrow. |
| ܐܝܢܐ part. m. s. dead;
departed. | ܐܝܢܐ 3 m. s. persecuted. |
| ܐܝܢܐ 3 m. s. pressed. | ܐܝܢܐ 3 m. s. loved. |
| ܐܝܢܐ m. s. rich. | ܐܝܢܐ m. wickedness. |
| ܐܝܢܐ 3 m. s. worked. | ܐܝܢܐ coll. reptile. |
| ܐܝܢܐ m. snare. | ܐܝܢܐ m. wicked (the) |
| ܐܝܢܐ 3 m. s. disrupted;
burst; broke. | ܐܝܢܐ f. petition; question;
prayer. |
| ܐܝܢܐ 3 m. s. spread. | ܐܝܢܐ m. rock. |
| ܐܝܢܐ m. Cross. | ܐܝܢܐ m. hearer. |
| ܐܝܢܐ m. splendour. | ܐܝܢܐ 3 m. s. lay down;
slept. |
| (pl. "ܐܝܢܐ") ܐܝܢܐ 3 m. s.
stood. | ܐܝܢܐ 3 m. s. drew (the
sword) |
| ܐܝܢܐ m. wealth; possession | ܐܝܢܐ m. proud; boaster |
| ܐܝܢܐ 3 m. s. killed. | ܐܝܢܐ 3 m. s. heard. |
| ܐܝܢܐ m. grave; sepulchre. | ܐܝܢܐ 3 m. s. forgave; gave
up; left away. |
| ܐܝܢܐ 3 m. s. cried (out) | |
| ܐܝܢܐ m. tree; timber;
wood. | (ܐܝܢܐ) ܐܝܢܐ m. wonder;
amazement. |

Exercise 3 A.

- (thy) 1. 2. 3. 4. 5. 6. 7.

גלגל m. current; wave.
 דבדב m. conduct; behaviour: manners of life.
 גלגל f. lie; lying; falsehood.
 דבדב f. fear of God; religion.
 דבדב m. wonder; prodigy
 גלגל 3 m. s. slept.
 דבדב m. charioteer; driver
 גלגל m. cockle; weed.
 גלגל 3 m. s. sang.
 גלגל 3 m. s. rose; lifted up; hung.
 גלגל 3 m. s. sowed.
 גלגל - גלגל mount Horeb.
 גלגל m. spectator; seer.
 גלגל m. pagan; apostate.
 גלגל m. tribe; family.
 גלגל 3 m. s. hid.
 גלגל pr. n. John.
 גלגל f. covetousness; avarice.
 גלגל m. orphan.
 גלגל 3 m. s. renounced; left away; purified.
 גלגל adv. when; while.
 גלגל no; not.

גלגל : גלגל m. light: lantern.
 גלגל m. wave; tempest;
 גלגל m. pilot; captain of a ship.
 גלגל : גלגל [pauper. poor man:
 גלגל m. respondent; he who answers.
 גלגל f. (wine) press.
 גלגל f. net.
 גלגל f. cave; den.
 גלגל m. pl. (movable) goods.
 גלגל m. bright. adj; luminary.
 גלגל m. he shall be.
 גלגל 3 m. s. slept.
 גלגל m. molten (image)
 גלגל m. witness; martyr.
 גלגל m. bunch (of grapes).
 גלגל 3 m. s. he adored.
 גלגל f. cult; adoration; worship.
 גלגל m. sword.
 גלגל 3 m. s. he made: did.
 גלגל m. work.
 גלגל m. calf.
 גלגל 3 m. s. entered.
 גלגל he will enter.

4. The form I (ܐܕܐ - ܕܐ) of perfect 3rd person plural is of more frequent occurrence.

§ 35. **Syntax I.** The same verb, predicate to more than one clause joined by a co-ordinative conjunction, may not be repeated. Ex.

ܐܕܐ ܕܐܕܐ ܕܐܕܐ ܕܐܕܐ ܕܐܕܐ. The rich loved covetousness and the poor falsehood.

II. When there are more than one singular noun of the same gender and person as the subject of a sentence the predicate may be put a) in the plural to agree with them or b) in the singular agreeing with the nearest noun. Ex. a)

ܐܕܐ ܕܐܕܐ ܕܐܕܐ ܕܐܕܐ ܕܐܕܐ. And when the Sabbath was past Mary Magdalene and Mary (the mother) of James and Solome bought spices that coming they might anoint Him. (Mark. 16. 1).

b) ܐܕܐ ܕܐܕܐ ܕܐܕܐ ܕܐܕܐ ܕܐܕܐ. Wonder and amazement held all the spectators.

Vocabulary.

| | |
|---------------------------------------|---------------------------------|
| ܐܕܐ brother. | ܐܕܐ m evil; evil one; bad |
| ܐܕܐ his brother. | ܐܕܐ f. blessing. |
| ܐܕܐ parents. | ܐܕܐ 3 m. s. bent; prostrated. |
| ܐܕܐ f. ship. | ܐܕܐ m. creator. |
| ܐܕܐ m. Gospel. | ܐܕܐ f. creature; creation |
| ܐܕܐ I shall be. | ܐܕܐ or ܐܕܐ m. man; son of man |
| ܐܕܐ f. 3 m. s. he held; took hold of. | ܐܕܐ or ܐܕܐ pl. m. men |
| ܐܕܐ f. Existence. | ܐܕܐ m. race; kind; sex; family. |
| ܐܕܐ m. poor; needy. | |

3) Nouns and adjectives terminating in ܐ (not in ܐ feminine) mostly change the final ܐ into ܐ to form their plural. as ܡܠܟܝܝܢ kings; ܡܠܟܝܝܢ m. weak.

4) Most of the feminine nouns and feminine adjectives terminating in ܐ form their plural by assuming a Zkāpa on the penultimate with or without some vowel alterations. as, ܡܠܟܝܬܝܢ – queens. ܐܝܬܝܬܝܢ – widow. pl. ܐܝܬܝܬܝܢ – widows. ܡܠܟܝܬܝܢ weak.

§ 34. The third person plural masculine and feminine, perfect tense, Indicative mood of strong verbs in the P^{ec}AL form.

| Masculine. | | Feminine. | |
|------------|---------------|-----------------------|------------|
| i | ܡܠܟܝܢ : ܡܠܟܝܢ | (1) ܡܠܟܝܬܝܢ : ܡܠܟܝܬܝܢ | they wrote |
| ii | ܡܠܟܝܢ : ܡܠܟܝܢ | ܡܠܟܝܬܝܢ : ܡܠܟܝܬܝܢ | |
| i | ܡܠܟܝܢ : ܡܠܟܝܢ | ܡܠܟܝܬܝܢ : ܡܠܟܝܬܝܢ | they fell. |
| ii | ܡܠܟܝܢ : ܡܠܟܝܢ | ܡܠܟܝܬܝܢ : ܡܠܟܝܬܝܢ | |

Note 1. There are two terminations each for the 3rd person masculine and feminine plural, in the Indicative perfect:— Masculine ܡܠܟܝܢ : ܡܠܟܝܢ ; feminin^e ܡܠܟܝܬܝܢ : ܡܠܟܝܬܝܢ. These terminations are added to the primary form without any change of vowel (§ 31 1). For the sake of convenience these two forms may be distinguished as form I (short) and form II (long) as shown above.

2. The vocalic terminations (2) ܡܠܟܝܢ and ܡܠܟܝܬܝܢ do not render the last radical hard. Ex. ܡܠܟܝܢ k'savūn; ܡܠܟܝܬܝܢ k'savēn

3. The East Syrians do not affix ܐ for form I of the feminine plural nor do they mark syāme over it. (§ 22. 3 a). They write it as 3 m. s. ܡܠܟܝܬܝܢ.

(1) Vide § 28. footnote 2.

(2) terminations beginning with a vowel.

(ܡܕܢܐ). 3. You are the stones of the field. 4. He is the Lord our God. 5. He converted the sea into dry land. 6. Thou art my king, O! God. 7. He is the great king over all the world— (ܡܕܢܐ ܕܡܕܢܐ). 8. Thou art my hope and my portion in the world of life. 9. His grace (ܡܕܢܐ) became strong over us (ܡܕܢܐ). 10. The Lord is thy inheritance (ܡܕܢܐ). 11. Thou art the true light. 12. He won (made victory) by his arm. 13. The Holy Spirit met them (ܡܕܢܐ). 14. Oh! my lord Luke, thou art a wise physician. 15. He destroyed himself by his will (ܡܕܢܐ). 16. You are the light of the world. 17. I am the true light. 18. I am the way and the life and the truth. 19. He is the true rock (rock of truth). 20. The salvation is of the Lord. 21. He fell into the pit he has made. 22. The Lord is his hope (ܡܕܢܐ). 23. He sat upon the Cherubim and he flew. 24. He is powerful over the nations (ܡܕܢܐ). 25. He saved them for the sake of (ܡܕܢܐ) his name (ܡܕܢܐ).

LESSON VI.

Personal Pronouns (contd.)

Some nouns and verbs in the Plural.

§ 33. 1) Most of the nouns and adjectives in the singular number (definite state) terminate in ܐ or ܐ as ܡܕܢܐ servant. ܡܕܢܐ weak.

2) Most of the nouns and adjectives in the feminine singular terminate in ܐ as ܡܕܢܐ – queen; ܡܕܢܐ weak.

ḥēdāḥ m. true.

ā-ḥēdāḥ truly.

ḥēdāḥ truly.

ḥēdāḥ m. confidence;
hope.

ḥēdāḥ f. repentance.

ḥēdāḥ m. upright;
righteous.

Exercise 2. A.

- 1 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ
- 2 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ
- 3 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ
- 4 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ (my)
- 5 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ
- 6 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ
- 7 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ
- 8 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ
- 9 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ
- 10 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ
- 11 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ
- 12 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ (§ 30. 6)
- 13 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ
- 14 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ
- 15 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ
- 16 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ
- 17 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ (§ 35. ii)
- 18 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ
- 19 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ
- 20 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ
- 21 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ
- 22 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ
- 23 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ (my)
- 24 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ
- 25 ḥēdāḥ : ḥēdāḥ : ḥēdāḥ : ḥēdāḥ

Exercise 2 B.

1. Thou art my hope (ḥēdāḥ).
2. I am thy son

(pl. ܚܕܝܐ) ܚܕܝܐ m. herald;
preacher.

ܠܡܕܢܐ Pr. n. Luke.

ܠܬܬܬܡ for ever.

ܡܝܬܐ (met.ōl)- prep. for;
on account of

ܡܕܝܝܬܐ f. humility.

ܡܕܝܝܬܐ f. Reproof;
reprehension.

ܡܕܝܝܬܐ m. part. s. destroys.

ܡܕܝܝܬܐ pr. n. Moses.

ܡܕܝܝܬܐ m. salt.

ܡܕܝܝܬܐ f. kingdom.

(ܡܝܢ) ܡܝܢ (min) from.

ܡܝܢ from thee m.

ܡܝܢ f. part; portion.

ܡܕܝܐ m. My Lord; Sir. (a
title of honour given,
especially, to Saints and
Ecclesiastical dignitaries)

ܡܕܝܐ Christ the king

ܡܕܝܐ m. light.

ܡܕܝܐ m. protrector,

ܡܕܝܐ 3 m. s. fell.

ܡܕܝܐ f. soul.

ܡܕܝܐ himself. (§ 43. vi)

ܡܕܝܐ m. hope.

ܡܕܝܐ 3 f. s. ascended.

ܡܕܝܐ m. enemy; one who
hates.

(ܡܕܝܐ) ܡܕܝܐ m. rejoicing, [feast.

ܡܕܝܐ 3 m. s. passed; crossed

ܡܕܝܐ m. bosom.

ܡܕܝܐ prep. on, against.

ܡܕܝܐ 3 m. s. was or became
obscure.

(pl. ܡܕܝܐ) ܡܕܝܐ m. people.

ܡܕܝܐ 3 m. s. fled; ran away

ܡܕܝܐ 3 m. s. became strong;
prevailed.

ܡܕܝܐ m. strong; mighty.

(ܡܕܝܐ) ܡܕܝܐ 3 m. s. met.

ܡܕܝܐ m. salvation.

ܡܕܝܐ 3 m. s. became insi-
pid; tasteless.

ܡܕܝܐ 3 m. s. divided.

ܡܕܝܐ 3 m. s. flew.

(ܡܕܝܐ) ܡܕܝܐ Pharaoh.

ܡܕܝܐ m. will, pleasure.

ܡܕܝܐ 3 m. s. approached.

ܡܕܝܐ m. Holy
Spirit.

ܡܕܝܐ m. great; big.

ܡܕܝܐ 3 m. s. mounted;
sat.

ܡܕܝܐ m. forgiveness;
pardon.

ܡܕܝܐ m. powerful (he is)

ܡܕܝܐ m. name.

ܡܕܝܐ 3 m. s. (was) pleased.

The Lord said to Moses. **ܡܕܝܢܐ ܕܝܫܘܥ** but Jesus told him.

IV. A pronoun as the subject of a sentence may often be omitted (even if it is not used predicatively).
Ex. **ܡܕܝܢܐ ܕܝܫܘܥ** - He spread out heavens. **ܡܕܝܢܐ ܕܝܫܘܥ**
and he redeemed the world.

V. A pronoun as the subject of a sentence is placed before the predicate, often, for a sense of emphasis. Ex.
ܡܕܝܢܐ ܕܝܫܘܥ If only you are willing. **ܡܕܝܢܐ ܕܝܫܘܥ**
And I am to show it to thee, or I shall show you (sing.)

Vocabulary.

ܡܕܝܢܐ adv. as, like.

ܡܕܝܢܐ m. Physician, doctor.

ܡܕܝܢܐ m. furnace.

ܡܕܝܢܐ m. creator.

ܡܕܝܢܐ m. Dungeon; deep well.

ܡܕܝܢܐ m. A pit.

(pl. **ܡܕܝܢܐ**) **ܡܕܝܢܐ** m.
a valiant man, giant.

ܡܕܝܢܐ m. dawned (he) shone

ܡܕܝܢܐ which (relative)

ܡܕܝܢܐ m. field; desert.

ܡܕܝܢܐ m. generation.

ܡܕܝܢܐ m. arm.

ܡܕܝܢܐ returned; turned (he)
converted.

ܡܕܝܢܐ f. Victory.

ܡܕܝܢܐ m. wise.

ܡܕܝܢܐ m. darkness.

ܡܕܝܢܐ f. sinful woman.

ܡܕܝܢܐ 3 m. s. was destroyed

ܡܕܝܢܐ 3 m. s. devastated;
destroyed.

ܡܕܝܢܐ 3 m. s. was drowned;
immersed.

(pl. **ܡܕܝܢܐ**) **ܡܕܝܢܐ** m. Sea.

ܡܕܝܢܐ m. Land; dry land.

ܡܕܝܢܐ f. canopy; veil;
pavilion.

ܡܕܝܢܐ f. inheritance.

ܡܕܝܢܐ m. learning; doctrine

ܡܕܝܢܐ f. Rock.

ܡܕܝܢܐ Rock of truth or
true rock.

ܡܕܝܢܐ m. pl. Cherubim.

ܡܕܝܢܐ m. vine yard.

§ 31. Strong verbs, Indicative mood, perfect tense 3rd person masculine and feminine singular of the primitive or P^eAL from

m. כָּסַב k^esav- he wrote. f. כָּסְבָּה kesbas- she wrote.
 „ פָּרַק p^erak- he saved. f. פָּרְכָּה perk.as- she saved.
 „ עָוַד ‘a^ovad^h- he did or made. f. עָוְדָה ‘evdas- she did or made.
 „ הָאֵשׁ h.a^os^oek^h- was or became dark. f. הָעֵשׂה h.es^okas- was or became dark.

Note. 1. The third person masculine singular (3 m. s.) perfect tense, Indicative mood of a verb is the primary form of that verb. For the feminine gender a soft Taw ה is suffixed to it. As given in the above examples the triliteral strong verbs (§ 71) of the P^eAL from have ך or ק on the second radical, the first and the third remaining non-vocalised, in the primary form.

2. Suffixing the feminine termination ה the first radical receives the vowel an א : the second radical loses its vowel; and the third radical receiving the vowel (a) א becomes hard. This change of vowels and aspirations takes place in all P^eAL verbs except concave (§ 89) and Lamad weak (93-94).

§ 32. Syntax I. The personal pronoun as subject, is often omitted when it stands also as predicate: and it stands as an enclitic after the most important word of the predicate. Ex. אֲנִי זָכֵן – I am innocent, instead of אֲנִי זָכֵן אֲנִי ; הִיא עֵץ חַיִּים she is the tree of life. instead of $\text{הִיא עֵץ חַיִּים הִיא}$. etc.

II. The personal pronoun as subject is generally placed at the beginning of the sentence and then it is repeated enclitically to form the copula. Ex. אֲנִי אֶפְרָיִם אֲנִי – I am dust and ashes. אֲנִי אֶלֹהִים אֲנִי – I am the Lord.

III. The predicate agrees with its subject in gender number and person. It may either precede or follow the subject. (Vide § 30. 12). Ex. אֲנִי אֶלֹהִים אֲנִי

ܐܢܝܐ, f. ܐܢܝܐ. Ex. ܐܢܝܐ ܐܢܝܐ = ܐܢܝܐ ܐܢܝܐ m. they are, ܐܢܝܐ ܐܢܝܐ f. they are.

These forms with Alap (ܐܢܝܐ : ܐܢܝܐ) as pronouns occur only:— a) as direct object to transitive verbs. Ex. ܐܢܝܐ ܐܠܚܝܬܝܐ I have killed them.

b) and for emphasis in the place of ܐܢܝܐ. Ex. ܐܢܝܐ ܐܠܚܝܬܝܐ — They stumbled against a stone.

10) The third person pronoun (sing. and pl.) is repeated, the particle ܕܐ intervening, for the sake of intensity. ܐܢܝܐ ܕܐܢܝܐ ; ܐܢܝܐ ܕܐܢܝܐ : ܐܢܝܐ ܕܐܢܝܐ the same. ܐܢܝܐ ܕܐܢܝܐ of the same. ܐܢܝܐ ܕܐܢܝܐ with the same. etc. (§ 43 v; § 55-4)

11) ܐ of ܐܢܝܐ and ܐ of ܐܢܝܐ and ܐܢܝܐ or occulted when they are joined to the participles and contracted forms of nouns and adjectives. Ex. ܐܢܝܐ ܐܢܝܐ kat^hbīnan—we write. ܐܢܝܐ ܐܢܝܐ kaššīrinan—we are diligent. ܐܢܝܐ ܐܢܝܐ Ala hītton— You are Gods? If they are joined to uncontracted forms of nouns and adjectives ܐ & ܐ are not occulted. Ex. ܐܢܝܐ ܐܢܝܐ malke attoṇ—you are kings. ܐܢܝܐ ܐܢܝܐ kaššīre hānan. We are diligent. (§ 65 note 1).

12) The third person enclitic forms are also used with the first and second person subjects, agreeing with them in gender and number. Ex. ܐܢܝܐ ܐܢܝܐ Thou art Christ. ܐܢܝܐ ܐܢܝܐ I am. ܐܢܝܐ ܐܢܝܐ you are. etc.

1. In later Syriac as an imitation of Greek nominative case is found in places where accusative is required. Ex.

ܐܢܝܐ ܐܢܝܐ ܐܢܝܐ ܐܢܝܐ . He said the same word.

away the $\bar{\sigma}_1$. Ex. $\dot{\mu}\dot{\sigma}_1 = \dot{\sigma}_1\dot{\mu}$. $\dot{\mu}\dot{\sigma}_2 = \dot{\sigma}_2\dot{\mu}$ - what is, etc.

5) The **ṇ** of **ṇṇ** and **ṇṇ** is changed into Yo'd when they are repeated. **ṇṇṇ** = **ṇṇ** **ṇṇ** the same is; he is. **ṇṇṇ** = **ṇṇ** **ṇṇ** - the same is; she is. Such repetition has a sense of intensity. Ex. **ṇṇṇ ṇṇṇ** - the same is the king.

6) The enclitic **וְ** occurs sometimes as corroborative and sometimes as mere ornament **לְנִסְכָּח וְ מִבְּחִינֵי**
וְ לְנִסְכָּח וְ מִבְּחִינֵי we wait for another. —
וְ לְנִסְכָּח וְ מִבְּחִינֵי. The man is justified by faith.

7) ܐܢܝܢ : ܐܢܝܢ coming after a word terminating in Zk.apa lose their vowel; and the West Syrians change Zk.olo into Pt^h.oho, before ܐܢܝܢ. Ex. ܐܢܝܢ ܕܢܝܢܐ = ܐܢܝܢ ܕܢܝܢܐ^{ܐܢܝܢ}

Thus is, ܐܢܝܢ ܕܢܝܢܐ = ܐܢܝܢ ܕܢܝܢܐ^{ܐܢܝܢ} - He is pure, ܐܢܝܢ ܕܢܝܢܐ = ܐܢܝܢ ܕܢܝܢܐ^{ܐܢܝܢ} She is guilty.

8) When ܐܬܐ is preceded by a word terminating in Zkāpa and having only two letters, of which the second is not duplicated the East Syrians change the final Zkāpa (or even Zlāma) of that word into Pthāha. Ex. ܐܬܐ + ܕܝܢܐ = ܐܬܐܕܝܢܐ what is? ܐܬܐ + ܕܕܝܢܐ = ܐܬܐܕܕܝܢܐ.

But the West Syrians retain Zk.ofo, as ܙܟܝܘܢܐ - what is? ܙܟܝܘܢܐ this is (§ 55. 3).

9) The third person plural enclitic forms are m.

Note. 1. The ܐ of the 3rd person singular, both in the masculine and feminine is silent whenever it has no vowel. Hence is pronounced ܕܝܠܐ dīlē, ܕܝܠܐ ܒܐ dīla bē ܒܐ bā etc. (§ 11 note 1, and footnote 2). But this ܐ is pronounced when the enclitic ܐܐ or ܐܐ is joined to it. Thus ܐܐܐ or ܐܐ is pronounced as bēhu, ܐܐܐ or ܐܐ as lēhu. etc.

2. Likewise ܐ of 3rd p. m. and f. singular non-vocalised is silent also when affixed to other words. Ex. ܡܠܟܐ Malkā- his king, ܡܪܐܡܐ mara-her Lord. ܟܬܠܐ kātla- He killed her. etc.

§ 30. 1) The first person pronoun plural ܡܝܢ 'we' is used instead of the singular ܐܢܝ 'I' by kings and high dignitaries when speaking of themselves. Similarly, in later centuries (since c: xii) the second person plural ܐܢܬܝܢ was employed in the place of the singular, ܐܢܬܐ, when addressing respectable persons.

2) The personal pronouns are enclitically used in the place of verb "to be" in the Indicative present tense. The Enclitic forms generally agree with the subject in gender number and person together with the noun, pronoun, adjective or participle to which they are joined. (Vide 12 below).

3) In the enclitic form the Alap of ܐܢܝ and the hē of ܐܐ : ܐܐ are always occulted. Ex. ܐܢܝ ܐܢܝ. I am

ܐܐ ܐܢܝ or ܐܐ ܐܢܝ - this is. ܐܢܝ ܐܢܝ I am diligent.

The West Syrians transpose the vowels of ܐܐ and ܐܐ to the non-vocalised final letter of the preceding word. Ex. ܐܐ ܐܢܝ ܐܢܝ ܐܢܝ Our father is Abraham.

4) The enclitics ܐܐ and ܐܐ sometimes leave

| | | | | | |
|-------|--------|----------|----------|---------|-----------------------|
| Abl. | فِيكَ | فِيكُمْ | فِيكُمْ | فِيكُمْ | in, by, with
thee. |
| | Mas. | PLURAL. | | Fem. | |
| N. V. | أَنْتَ | أَنْتُمْ | أَنْتُمْ | أَنْتِ | you |
| Gen. | كَفِّ | كُفِّ | كُفِّ | كُفِّ | your |
| Dat. | لَكَ | لَكُمْ | لَكُمْ | لَكُمْ | to you |
| Acc. | كَفِّ | كُفِّ | كُفِّ | كُفِّ | you |
| Abl. | فِيكَ | فِيكُمْ | فِيكُمْ | فِيكُمْ | in, by,
with, you. |

III Third Person.

| | | | | | |
|-------|-------|-----------|-----------------------|--------|----------------------|
| | Mas. | Singular. | | Fem. | |
| N. V. | هُوَ | هُوَ | he | هِيَ | she |
| Gen. | كَفِّ | كَفِّ | his | كَفِّ | her |
| Dat. | لَهُ | لَهُ | to him | لِهَا | to her |
| Acc. | كَفِّ | كَفِّ | him | كَفِّ | her |
| Abl. | فِيهِ | فِيهِ | in, by,
with, him. | فِيهَا | in, by, with
her. |

| | | | | | |
|-------|----------|----------|----------|----------|-----------------------|
| | Mas. | Plural. | | Fem. | |
| N. V. | أَنْتُمْ | أَنْتُمْ | أَنْتُمْ | أَنْتُمْ | they |
| Gen. | كُفِّ | كُفِّ | كُفِّ | كُفِّ | their |
| Dat. | لَهُمْ | لَهُمْ | لَهُمْ | لَهُمْ | to them |
| Acc. | كَفِّ | كَفِّ | كَفِّ | كَفِّ | them |
| Aql. | فِيهِمْ | فِيهِمْ | فِيهِمْ | فِيهِمْ | in, by,
with, them |

وہ is never affixed to or inflected with other words. (C. J. D. p. 216. note).

Declension of Personal Pronouns.

§ 29. Personal pronouns are declined by prefixing **ہ**. In the course of inflexion they undergo change of forms. Prefixes for the different cases are not added to them directly, but to those forms which are used as pronominal suffixes (§ 38 group A). The genitive preposition **ہ** becomes **ہ**. The first person sing. suffix **ہ** assumes **ہ** with **ہ** and **ہ**. Such peculiarities in the inflexion of pronouns may be noted in the the following tables.

I First Person.

| | Singular | | | Plural | |
|-------|----------|---|-------------------|--------|-------------------|
| N. V. | ہ | ہ | I | ہ | we |
| Gen. | ہ | ہ | my | ہ | our |
| Dat. | ہ | ہ | to me | ہ | to us |
| Acc. | ہ | ہ | me | ہ | us |
| Abl. | ہ | ہ | in, by, with, me. | ہ | in, by, with, us. |

II Second Person.

| | Mas. | SING. | Fem. | |
|-------|------|-------|------|---------|
| N. V. | ہ | ہ | ہ | thou |
| Gen. | ہ | ہ | ہ | thy |
| Dat. | ہ | ہ | ہ | to thee |
| Acc. | ہ | ہ | ہ | thee |

M. { III. He ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ
 F. { She ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ

Plural. c. g. I. We ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ

M. { II. You ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ

F. { „ „ ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ

M. { III. They ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ

F. { ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ

Note. 1, ܐܝܬܐ is an Archaic form of ܐܝܬܐ 'we'. It is found only in ancient manuscripts and their editions.

2. The vowel ܐ or ܐ on the initial Alap of ܐܝܬܐ or ܐܝܬܐ is a substitute for ševa (§ 10 ii-2- § 15-1). Therefore it does not have the value or influence of a complete vowel (§ 62). So the correct pronunciation of the word should be E'na for the East Syrians and E'no for the West Syrians and not Enna (E. S.) or Ēno (W. S.) of the present day.

3. Some later Syriac Grammarians have reckoned ܐܝܬܐ : ܐܝܬܐ

ܐܝܬܐ : ܐܝܬܐ and their plural (§ 55) as the third person pronouns. But ܐܝܬܐ and its other forms are compounds of ܐܝܬܐ "behold" and the personal pronouns ܐܝܬܐ : ܐܝܬܐ and their plural.

So ܐܝܬܐ = ܐܝܬܐ + ܐܝܬܐ, ܐܝܬܐ = ܐܝܬܐ + ܐܝܬܐ meaning "behold him; behold her". etc. Further, it is natural to personal pronouns to be affixed to or inflected with other words in Semitic languages; but

no vowel (Vide § 11. 1). But the Pthāḥa on the penultimate is pronounced long, before non-vocalised Wāw and

Yōd - as, ܐܝܬܐ Mathāi. ܐܝܬܐ Gālav. etc.

mouth (ie. mouth of gold); Silver statue (ie. statue of silver); the reward of labour. 13) A foolish son is a shame to the father.

LESSON V.

Pronoun – ܠܐܢܐ ܐܢܝܐ

Pronouns, in Syriac, are classified as Personal- ܐܢܝܐ, Demonstrative- ܕܝܢܐ, Interrogative ܐܝܬܐܢܐ and Indefinite ܠܐܢܐ. (1)

I. Personal Pronouns.

§ 28. There are separate pronouns for the three persons- First, Second, and Third. When they stand by themselves they are called separate pronouns- ܐܢܝܐ. When they stand adhered to some other words they are called pronominal suffixes or inseparable pronouns- ܐܢܝܐ.

The personal pronouns as well as other kinds of pronouns have two numbers- singular and plural, and two genders- masculine and feminine. The first person pronoun is of common gender. (c. g.)

Separate Pronouns.

| Num-
ber. | Gender. | Person. | Meaning | Separate Forms. | | Enclitic Forms. | | | |
|--------------|---------|---------|---------|-----------------|-------------------|-----------------|-------------------|------|-------------------|
| | | | | E. | W. | E. | W. | E. | W. |
| Singular. | c.g. | I. | I | ܐܢܝܐ | ܐܢܝܐ ⁹ | ܐܢܝܐ | ܐܢܝܐ ⁹ | ܐܢܝܐ | ܐܢܝܐ ⁹ |
| | M. | II. | thou | ܐܢܝܐ | ܐܢܝܐ ⁷ | ܐܢܝܐ | ܐܢܝܐ ⁷ | ܐܢܝܐ | ܐܢܝܐ ⁷ |
| | F. | | | ܐܢܝܐ | ܐܢܝܐ ⁷ | ܐܢܝܐ | ܐܢܝܐ ⁷ | ܐܢܝܐ | ܐܢܝܐ ⁷ |

(1) The name ܐܢܝܐ is not based on any authority.

(2) The final Yo'd and Wa'w are silent when the penultimate has

| | |
|---------------------------|--------------------------------------|
| (ܡܪܝܬܐ) ܡܢܐ m. head. | ܡܢܐ c. g. sky; heaven. |
| ܡܢܐ m. Vigilance. | ܡܢܐ pr. n. Šem'ōn,
(Simon) Peter. |
| ܡܢܐ m. Glory; praise. | ܡܢܐ f. tribe; generation. |
| ܡܢܐ m. praise: boast. | ܡܢܐ m. truth. |
| (pl. ܡܢܐ) ܡܢܐ m. Apostle. | ܡܢܐ f. Glory: praise. |

Exercise 1. A. ^κ1

1. ܡܢܐ ܡܢܐ ܡܢܐ (2. ܡܢܐ ܡܢܐ ܡܢܐ)
 3. ܡܢܐ ܡܢܐ ܡܢܐ (4. ܡܢܐ ܡܢܐ ܡܢܐ)
 5. ܡܢܐ ܡܢܐ ܡܢܐ (6. through ܡܢܐ)
 7. ܡܢܐ ܡܢܐ ܡܢܐ (8. ܡܢܐ ܡܢܐ ܡܢܐ)
 9. ܡܢܐ ܡܢܐ ܡܢܐ (10. ܡܢܐ ܡܢܐ ܡܢܐ)
 11. ܡܢܐ ܡܢܐ ܡܢܐ (12. ܡܢܐ ܡܢܐ ܡܢܐ)
 13. ܡܢܐ ܡܢܐ ܡܢܐ (14. ܡܢܐ ܡܢܐ ܡܢܐ)
- (Prov.)

Exercise 1. B.

- 1) God of mercy. 2) The Redeemer of the world.
- 3) The Son of the living God. 4) Glory in heavens.
- 5) He ascended to heaven. 6) O! Mother of the God of mercy.
- 7) The Lord of the vigilant (spirits) and (of) angels. 8) The God of all is the Father of truth.
- 9) Šem'ōn is the head of the Apostles. 10) Happiness to prophets, happiness to the Apostles.
- 11) He chose the tribe of Juda. 12) Iron leg (ie. leg of iron): golden

x 1. The exercises in Syriac are to be translated into English and those in English are to be translated into Syriac.

| | |
|--|---|
| ܕܝܫܘܬܐ m. Gold. | ܡܪܝܡ ܡܠܟܐ Blessed Virgin Mary. |
| ܕܝܫܘܬܐ adj. m. Pure. | ܡܠܟܐ m. pl. High regions; Heavens. |
| ܕܝܫܘܬܐ is. | ܡܠܟܐ m. adorable; praised: praise worthy. |
| ܡܠܟܐ (m. s.) you were. | ܡܠܟܐ m. Prophet |
| ܡܠܟܐ m. mind. | ܡܠܟܐ (ܡܠܟܐ) m. Silver. |
| ܡܠܟܐ m. just. | ܡܠܟܐ m. fool. |
| ܡܠܟܐ f. justice. | ܡܠܟܐ (he) ascended. |
| ܡܠܟܐ m. example, spectacle | ܡܠܟܐ m. creator, maker. |
| ܡܠܟܐ m. living. | ܡܠܟܐ m. strength; force, might. |
| ܡܠܟܐ (pl.) life. | ܡܠܟܐ m. Vigilant; Angel. |
| ܡܠܟܐ m. good. | ܡܠܟܐ m. world. |
| ܡܠܟܐ m. happiness; good fortune. | ܡܠܟܐ m. labour. |
| ܡܠܟܐ m. Judas. | ܡܠܟܐ m. mouth. |
| ܡܠܟܐ (kol)- all. | ܡܠܟܐ m. redeemer. |
| ܡܠܟܐ (kolhoṇ) m. all of | ܡܠܟܐ m. prudent. |
| ܡܠܟܐ he put on. [them. | ܡܠܟܐ m. iron. |
| ܡܠܟܐ m. night. | ܡܠܟܐ m. Fasting; fast. |
| ܡܠܟܐ m. faithful. | (p'. ܡܠܟܐ) ܡܠܟܐ f. prayer. |
| ܡܠܟܐ m. death, | ܡܠܟܐ m. Image; statue. |
| ܡܠܟܐ (Ma-lā'k ^h a) Angel. | (pl. ܡܠܟܐ) ܡܠܟܐ m. Holy; Saint. |
| ܡܠܟܐ he spoke. | ܡܠܟܐ f. leg. |
| ܡܠܟܐ Lord (of God and | ܡܠܟܐ f. Spirit. (§ 199. n.1 b) |
| ܡܠܟܐ Lord. Christ) | ܡܠܟܐ m. Holy Spirit. |
| ܡܠܟܐ f. Lady; Mistress. | ܡܠܟܐ m. mercy (only pl.) |
| ܡܠܟܐ My Lady (a title of honour for women Saints.) | |

§ 27. **Syntax.** i. The copula “is” or “are” may be omitted in Syriac. Ex. ܐܢܬܐ ܐܠܗܐ ܕܚܝܬܐ ܕܥܠܡܐ – In the path of holiness is life.

ii. A noun depending upon another noun is put in the genitive; and it generally follows the noun on which it depends. Ex. ܐܒܝܢ ܕܐܠܗܐ Son of God.

iii. The attributive adjective agrees with the noun it qualifies, or is predicate to, in gender number and case; but the case-forming prefix is not added to it when it follows the noun; (it is added to the noun or adjective, which precedes, not to both). Ex. ܐܬܐ ܕܥܠܡܐ of the goodman.

iv. The attributive adjective generally follows the noun. Ex. ܐܠܗܐ ܕܥܠܡܐ the merciful God,

v. a) When several nouns in the same case are connected by the co-ordinative conjunction *wāw*, the case-forming preposition prefixed to the first noun may or may not be prefixed to the subsequent nouns. Ex. ܐܠܗܐ ܕܥܠܡܐ ܐܬܐ ܕܥܠܡܐ or ܐܠܗܐ ܕܥܠܡܐ ܐܬܐ ܕܥܠܡܐ. With vigil and fasting.

b) But the case-forming preposition should be repeated necessarily if either of the words connected by *wāw* be a pronoun. Ex. ܐܠܗܐ ܕܥܠܡܐ ܐܬܐ ܕܥܠܡܐ Glory to Him and to the Father.

Vocabulary.

ܐܬܐ Father.

ܐܬܐ m. reward: wages.

ܐܬܐ f. way.

ܐܬܐ : ܐܬܐ Oh.

ܐܬܐ m. day.

ܐܬܐ m. Angry: passionate

ܐܬܐ m. Hossana. [man

ܐܬܐ m. God.

ܐܬܐ Mother.

ܐܬܐ f. earth.

ܐܬܐ f. shame.

ܐܬܐ Son.

ܐܬܐ f Virgin.

ܐܬܐ (he) chose.

he writes, ܕܕܝܬܐ He that writes; ܕܕܝܬܐܐ to him that writes.
ܕܕܝܬܐܐ and to him that writes. etc.

9. To what has been said above (§ 25. iii - iv) about the declension of Alap and Yōd (vocalised ܐ) initial substantives the following may be added. The West Syrians transfer any vowel on the initial Olef to the first prefix. The East Syrians do so only when there are more than one prefix and only if the vowel on the Alap is formed of dots alone. Ex.

E. S. ܕܐܬܐ food - ܕܐܬܐܐ - ܕܐܬܐܬܐ - ܕܐܬܐܬܐܐ etc.

W. S. ܐܬܐ food - ܐܬܐܐ - ܐܬܐܐܐ - ܐܬܐܐܐܐ etc.

E. S. ܐܬܐ Father - ܐܬܐܐ - ܐܬܐܬܐ - ܐܬܐܬܐܐ etc.

W. S. ܐܬܐ Father - ܐܬܐܐ - ܐܬܐܐܐ - ܐܬܐܐܐܐ etc.

E. S. ܕܝܬܐ knowledge ܕܝܬܐܐ - ܕܝܬܐܬܐ - ܕܝܬܐܬܐܐ etc.

W. S. ܐܬܐ knowledge - ܐܬܐܐ - ܐܬܐܐܐ - ܐܬܐܐܐܐ etc.

Exceptions. 1. If more than one of ܕܐܬܐ are prefixed to the East Syrian ܐܬܐ - Jesus- the second of them receives Pthahā ܐ as ܐܬܐܐܐ and to Jesus, just as in the case of the

West Syrian ܐܬܐ Jesus as ܐܬܐܐܐ - ܐܬܐܐܐܐ etc.

2. In both the East and the West Syriac the Zqapa- ܐ of the initial Alap, in the verbal participle is not transferable to the first prefix, and therefore the second prefix receives a Pthahā ܐ. Ex.

E. S. ܐܬܐ - (he) says. ܐܬܐܐ - He that says. ܐܬܐܐܐ to him that says.

W. S. ܐܬܐ - (he) says. ܐܬܐܐ - He that says ܐܬܐܐܐ to him that says. etc.

etc. But with prefixes they should be ܕܡܠܐ , ܡܠܐ , ܡܠܐ

etc. and not ܕܡܠܐ , ܡܠܐ , ܡܠܐ etc. as sometimes written.

The East Syrians also sometimes transfer the vowel of Alap to the preceding non-vocalised letter in the middle of a word. But this

transferred vowel does not cause duplication. Ex. $\text{ܡܠܐܢܐ} - \text{ܡܠܐܢܐ}$

So^{gh}a- multitude; $\text{ܡܠܐܢܐ} - \text{ܡܠܐܢܐ}$ tam'a, Polluted.

7. More than one or even all the four letters ܕܡܠܐ may be prefixed to the same word. Then the prefixes take the vowel ܕܡܠܐ with respect to the nature of the first letter of the word. (Vide § 25). Ex.

ܕܡܠܐܢܐ And to that which is in the king: or to him that is with the king.

ܡܠܐܢܐ And to that which is in the book.

ܡܠܐܢܐ And to that which is in the bond, etc. (5 above).

8. It should be noted here, a) that when ܡܠܐ is prefixed to a substantive as genitive particle only Wāw as conjunction is prefixed to it as, ܡܠܐܢܐ and of the man. ܡܠܐܢܐ and of the father etc.

b) That when ܕܡܠܐ or ܡܠܐ is prefixed to a substantive to denote the ablative or the dative case a ܡܠܐ as relative pronoun may be prefixed to it; to this ܡܠܐ again may be prefixed another ܕܡܠܐ or ܡܠܐ , to which a Wāw as conjunction may precede. as,

ܡܠܐܢܐ and he that is with the king:—

ܡܠܐܢܐ And that which is to the king.

ܡܠܐܢܐ with that which is to the king.

ܡܠܐܢܐ And with that which is to the king.

ܡܠܐܢܐ And to that which is with the king. etc.

c) That no case forming preposition is prefixed to Wāw conjunction, which is prefixed to any word in any form. Hence prefixes never occur as, ܡܠܐܢܐ , ܡܠܐܢܐ etc.

d) Dālat^h ܡܠܐ prefixed to verbal forms and particles as relative pronoun admits the case-forming prepositions. Ex. ܡܠܐܢܐ

prefixed to ܩܕܫܐ (ܩܕܫܐ) Judea, ܩܕܫܐ (ܩܕܫܐ) Judas,
 ܩܕܫܐ (ܩܕܫܐ) Jew, ܩܕܫܐ (ܩܕܫܐ) Judith.
 ܩܕܫܐ (ܩܕܫܐ) Covenant, ܩܕܫܐ Rome, ܩܕܫܐ Roman
 as — ܩܕܫܐ or ܩܕܫܐ in Juda; ܩܕܫܐ or ܩܕܫܐ of Judas,
 ܩܕܫܐ or ܩܕܫܐ with the Jew, ܩܕܫܐ or ܩܕܫܐ
 of Judith, ܩܕܫܐ or ܩܕܫܐ — of the covenant, ܩܕܫܐ or
 ܩܕܫܐ — in Rome. etc.

But the West Syrians do not vocalise ܩܕܫܐ prefixed to
 these words. as,

ܩܕܫܐ or ܩܕܫܐ the Jew, ܩܕܫܐ or ܩܕܫܐ with the
 Jew.
 ܩܕܫܐ; or ܩܕܫܐ; Rome, ܩܕܫܐ or ܩܕܫܐ in Rome.

ܩܕܫܐ — covenant ܩܕܫܐ of the covenant.

ܩܕܫܐ and of the covenant etc.

The East Syrians as well as the West Syrians decline regularly
 (§ 25. iii).

ܩܕܫܐ : ܩܕܫܐ — ܩܕܫܐ : ܩܕܫܐ — ܩܕܫܐ —
 ܩܕܫܐ : ܩܕܫܐ — with ha'vasa on the initial as,
 ܩܕܫܐ — ܩܕܫܐ of Judea. ܩܕܫܐ : ܩܕܫܐ with Judas.
 ܩܕܫܐ — ܩܕܫܐ to Judith. etc.

6. The West Syrians are used to transfer the vowel of Olef
 to the non-vocalised letter immediately preceding. And so when
 the first letter of a word is non-vocalised the vowel of the Olef
 immediately following is transferred to it. Even then ܩܕܫܐ
 prefixed receive Pithāha as if they were prefixed to the

original from. Thus ܩܕܫܐ — hundred, ܩܕܫܐ laboured

ܩܕܫܐ asked. etc. are written and pronounced as, ܩܕܫܐ, ܩܕܫܐ, ܩܕܫܐ

ܠܚܝܬܐ ܕܡܝܬܐ - He gives bread to the hungry.

ܡܠܝܚܐ ܕܡܝܬܐ - He promised life and resurrection.

ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ - Receive O Lord ! our service and prayers.

c) With ܕ as complement to the objective suffix.

ܕܡܝܬܐ ܕܡܝܬܐ - They killed Adam.

ܕܡܝܬܐ ܕܡܝܬܐ - He opened the hell.

3. The prepositions ܕ and ܕ are also added to some particles, especially, adverbs (of time and place). Ex.

ܕܡܝܬܐ - here. ܕܡܝܬܐ - hither.

ܕܡܝܬܐ - where. ܕܡܝܬܐ - whither.

ܕܡܝܬܐ - when. ܕܡܝܬܐ ܕܡܝܬܐ - until what time.

ܕܡܝܬܐ - yesterday. ܕܡܝܬܐ ܕܡܝܬܐ - of yesterday.

4. ܕܡܝܬܐ receive ܕ (Zlama) or ܕ (Rebhos) when prefixed to the following words, which lost their initial ܕ :-

a) ܕܡܝܬܐ - ܕܡܝܬܐ (for ܕܡܝܬܐ - ܕܡܝܬܐ) Six. m. ܕܡܝܬܐ : ܕܡܝܬܐ etc
ܕܡܝܬܐ (for ܕܡܝܬܐ) sixty. c. g. ܕܡܝܬܐ : ܕܡܝܬܐ etc.
And the ordinals formed of them (Lesson 49. § 253.)

b) ܕܡܝܬܐ - ܕܡܝܬܐ bond. ܕܡܝܬܐ : ܕܡܝܬܐ etc.

c) ܕܡܝܬܐ or ܕܡܝܬܐ (E. S. ܕܡܝܬܐ) Stephan.
ܕܡܝܬܐ or ܕܡܝܬܐ. but E. S. always retains Alap as ܕܡܝܬܐ.

d) ܕܡܝܬܐ (ܕܡܝܬܐ) perhaps - ܕܡܝܬܐ etc.
(rarely ܕܡܝܬܐ : ܕܡܝܬܐ etc. with Pthaha).

5. The East Syrians either give a Pthaha or not to ܕܡܝܬܐ

iii. Nouns with vocalised initial Alaph.

| | | |
|------|--------------------------|---------------------------|
| Nom. | لَئِمْدًا — لَئِمْدٌ | the lamb. |
| Voc. | لَئِمْدًا ٥ — لَئِمْدُ ٥ | Oh! lamb. |
| Gen. | لَئِمْدًا — لَئِمْدُ | of the lamb. |
| Dat. | لَئِمْدًا — لَئِمْدُ | to the lamb. |
| Acc. | لَئِمْدًا — لَئِمْدُ | the lamb. |
| Abl. | لَئِمْدًا — لَئِمْدُ | in, with, by, the [lamb.] |

Note 1. The letter Waṡ alone prefixed to a word serves only as a co-ordinative conjunction, as, لَئِمْدًا ٥ ũmalka- and the king. (§ 15. 1 b). The vocative case, generally, is recognised from the context. The particle ٥ or ٥ is only rarely put before nouns to denote the vocative case. The particle ٥ or ٥ is also used for the same purpose, but more rarely. After the particle ٥ a Lamad (ل) is prefixed to the noun (adjective or pronoun used substantively) that follows it. Ex. لَئِمْدًا ٥ لَئِمْدًا ٥ Oh! the Lord who chose thee. Sometimes a Lamad (ل) is likewise prefixed to the following noun also after the particle ٥. Ex. لَئِمْدًا ٥ لَئِمْدًا ٥ Oh! you Priest.

2. The Lamad (ل) of the accusative case may often be left out from a noun (not pronoun) which is the direct object of a verb, if the sense is not ambiguous. It is generally retained when the word (direct object) is complement to the objective suffix of a verb (§ 276 ff.). Examples of accusatives:....

a) With لَئِمْدًا ٥ لَئِمْدًا ٥ — He shall redeem the world.

لَئِمْدًا ٥ لَئِمْدًا ٥ — Praise ye, the Lord.

b) Without لَئِمْدًا ٥ لَئِمْدًا ٥ — Christ consoles our afflictions.

of the following letter. (Vide i & ii above), Ex.

ܕܢܐܫܐ + ܐ = ܕܢܐܫܐ d'naš'a- of the man, ܠܝܗܝܢܐ + ܐ = ܠܝܗܝܢܐ lah.yā'na- to the relative.

Note.— There is no article in Syriac equivalent to “a” or “the”. The various ideas, denoted by using the definite and indefinite articles are determined by the context. So ܡܠܟܐ may mean “a king” or “the king”. (Vide § 228-1).

§ 26. Nouns are declined with prepositions ܠܐܝܬܐ as shown below.

i. Nouns with vocalised initial.

| Case | Preposition. | Declension. | | Meaning. |
|------------|--------------|-------------|-----------|-----------------------------|
| | | E | W. | |
| Nominative | — | ܡܠܟܐ | ܡܠܟܐ | The king. |
| Vocative | ܐܝܬܐ | ܐܝܬܐ ܡܠܟܐ | ܐܝܬܐ ܡܠܟܐ | Oh, king. |
| Genitive | ܐܝܬܐ | ܡܠܟܐ | ܡܠܟܐ | of the king. |
| Dative | ܠܐܝܬܐ | ܠܡܠܟܐ | ܠܡܠܟܐ | to the king. |
| Accusative | ܠܐܝܬܐ | ܠܡܠܟܐ | ܠܡܠܟܐ | the king. |
| Ablative | ܠܐܝܬܐ | ܠܡܠܟܐ | ܠܡܠܟܐ | [the king.
in, with, by, |

ii. Nouns with non-vocalised initial.

| | | | | |
|------------|-------|-----------|-----------|---------------------------|
| Nominative | ܠܐܝܬܐ | ܠܡܠܟܐ | ܠܡܠܟܐ | the book. |
| Vocative | ܐܝܬܐ | ܐܝܬܐ ܡܠܟܐ | ܐܝܬܐ ܡܠܟܐ | Oh, book. |
| Genitive | ܐܝܬܐ | ܡܠܟܐ | ܡܠܟܐ | of the book. |
| Dative | ܠܐܝܬܐ | ܠܡܠܟܐ | ܠܡܠܟܐ | to the book. |
| Accusative | ܠܐܝܬܐ | ܠܡܠܟܐ | ܠܡܠܟܐ | the king. |
| Ablative | ܠܐܝܬܐ | ܠܡܠܟܐ | ܠܡܠܟܐ | in, with, by
the book. |

LESSON IV.

Cases of Nouns ܠܡܥܠܡܐ

§ 25. The four letters ܐ ܕ ܠ ܠܐ (commonly termed Bd^hol), called Map^la^sa, are the case forming prepositions. There are six cases for a noun. The noun, as it is, is in the Nominative case. The other cases, which relatively change its meaning, are formed by prefixing one or other of these prepositions to the noun in the nominative case. The pronouns and adjectives are also declined likewise for the formation of different cases. (Vide § 18-5).

i. The prepositions ܐ ܕ ܠܐ receive no vowel if the initial letter of the word, to which they are prefixed is vocalised. Ex. ܠܡܠܟܐ + ܐ = ܠܡܠܟܐ B^emalka.

ii. The prepositions ܐ ܕ ܠܐ receive pt^hah.a, if the initial letter of the word, to which they are prefixed is not vocalised. Ex. ܠܠܟܬܐ + ܐ = ܠܠܟܬܐ lak^hsa^va.

iii. If the initial letter of the word is Yo^d with the vowel Hvassa, ܐ ܕ ܠܐ prefixed receive that vowel.

Ex. ܠܠܬܐ + ܐ = ܠܠܬܐ Bīd^ha^tha (-sa)

ܠܠܬܐ + ܐ = ܠܠܬܐ Bīd^hat^ho (-so)

iv. ܐ ܕ ܠܐ prefixed assume the vowel of the vocalised initial Alap. The East Syrians transpose only the sound of the vowel to the prefix while the West Syrians transpose both the sound and the sign. Ex. ܠܡܪܐ + ܐ = ܠܡܪܐ

Bemra (not B^eemra); ܠܡܪܐ + ܐ = ܠܡܪܐ Bemro. The non-vocalised initial Alap is occulted and the prefix takes or does not take pt^hah.a according to the nature

| | |
|---|-------------------------------------|
| usakya ^v s nafs ^v l'mels.e. | usakkyas navs ^v l'melse. |
| sākīs l'moryo | sakkis l'marya |
| men maṭṭarto | min maṭṭarata |
| d'safro va'dāmo | d'sapra va'damma |
| l'maṭṭarto d'safro. n'sa'ke | l'maṭṭarta d'sapra n'sakke |
| Isroyel l'moryo. | Isra'yel l'marya. |
| Meṭṭul d'men | metṭol d'min |
| l'vose enu'n rah.me. | l'va'seh enno'n rah.me. |
| usa'gi l'vo'seh purkono. | usangi l'vase purkana. |
| uhu nefarkiv | uhu neparkiv |
| lisro'yel men ku'le 'avle. | lisrayel min kolle' 'avle.] |

Translation.

Out of the depth I have invoked thee O Lord and Thou hast heard my voice. Let Thy ears be attentive to the voice of my supplication. If Thou, O Lord, observest sins who is able to stand? Because from (near) Thee is forgiveness. I hoped in the Lord and my soul awaited His word. I awaited the Lord from the morning watch to the morning watch. Let Israel await the Lord, because, from (near) Him is mercy, and with Him (there is) much redemption. And He will redeem Israel from all his iniquity.

لَمْ يَخْذَلْهُ يَوْمَ ذِي الْقَعْدَةِ
 لَمْ يَخْذَلْهُ يَوْمَ ذِي الْقَعْدَةِ
 لَمْ يَخْذَلْهُ يَوْمَ ذِي الْقَعْدَةِ
 لَمْ يَخْذَلْهُ يَوْمَ ذِي الْقَعْدَةِ

- ५४ -

महोदयः ।
होतुः ।
महोदयः ।
महोदयः ।
महोदयः ।
महोदयः ।
महोदयः ।
महोदयः ।
महोदयः ।
महोदयः ।

Transliteration.

Western.

Eastern.

Men 'umḳo ḳrīsok^h
 moryo
 vas^uma^hth b^eḳol.
 nehuyon
 ed^hnaik ṣoyton l^eḳo^olo
 d^ek^hu^sof:
 ēn ḥ.ṭahe^o noṭar
 ath moryo
 mānu me^ska^hḥ. lamḳom.
 Mēṭu^l d^emen
 l^evo^sso^kḥu ṣub^hḳono
 sabrēs b^emoryo

Min 'umḳa ḳrē'saḳ^h
 marya
 vaśma'th bēḳā'l.
 nehuyān
 ed^hnaik šaitan lēka'la
 dēḳhūśap.
 ēn ḥṭahe' nāṭar
 ath marya
 mannu meśkah. lamḳam.
 meṭṭol dēmin
 lēvāsa'ḳhū šuvḳana.
 sabrēs bēmarya

(*) The initial Yo'd of nouns and verbs receive the vowel ha'va'sa for the sake of euphony (§ 10- ii. 2). To show that it is not a re vowel a miniature Alap ܐ is written over it. In several nouns beginning with ܐ in the East Syriac and in all such nouns in the West Syriac an ordinary Alap precedes the initial ܐ, as,
 ܐܠܐܦ ܐܠܐܦܐ — honour. ܐܠܐܦܐ ܐܠܐܦܐ — day time. etc.

times colon ; 2) . full-stop, Interrogation, exclamation (and also colon and comma). 3) ✧ the end of stanzas and paragraphs.

Points were also used above and below words to denote the different clauses of a sentence. But they have gone out of use. Exclamation (!) and interrogation (?) marks are also put in the modern printed books.

Exercise in reading.

| | |
|--|--|
| <p> ^١ ^٢ ^٣ ^٤ ^٥ ^٦ ^٧ ^٨ ^٩ ^{١٠} ^{١١} ^{١٢} ^{١٣} ^{١٤} ^{١٥} ^{١٦} ^{١٧} ^{١٨} ^{١٩} ^{٢٠} ^{٢١} ^{٢٢} ^{٢٣} ^{٢٤} ^{٢٥} ^{٢٦} ^{٢٧} ^{٢٨} ^{٢٩} ^{٣٠} ^{٣١} ^{٣٢} ^{٣٣} ^{٣٤} ^{٣٥} ^{٣٦} ^{٣٧} ^{٣٨} ^{٣٩} ^{٤٠} ^{٤١} ^{٤٢} ^{٤٣} ^{٤٤} ^{٤٥} ^{٤٦} ^{٤٧} ^{٤٨} ^{٤٩} ^{٥٠} ^{٥١} ^{٥٢} ^{٥٣} ^{٥٤} ^{٥٥} ^{٥٦} ^{٥٧} ^{٥٨} ^{٥٩} ^{٦٠} ^{٦١} ^{٦٢} ^{٦٣} ^{٦٤} ^{٦٥} ^{٦٦} ^{٦٧} ^{٦٨} ^{٦٩} ^{٧٠} ^{٧١} ^{٧٢} ^{٧٣} ^{٧٤} ^{٧٥} ^{٧٦} ^{٧٧} ^{٧٨} ^{٧٩} ^{٨٠} ^{٨١} ^{٨٢} ^{٨٣} ^{٨٤} ^{٨٥} ^{٨٦} ^{٨٧} ^{٨٨} ^{٨٩} ^{٩٠} ^{٩١} ^{٩٢} ^{٩٣} ^{٩٤} ^{٩٥} ^{٩٦} ^{٩٧} ^{٩٨} ^{٩٩} ^{١٠٠} </p> | <p> ^١ ^٢ ^٣ ^٤ ^٥ ^٦ ^٧ ^٨ ^٩ ^{١٠} ^{١١} ^{١٢} ^{١٣} ^{١٤} ^{١٥} ^{١٦} ^{١٧} ^{١٨} ^{١٩} ^{٢٠} ^{٢١} ^{٢٢} ^{٢٣} ^{٢٤} ^{٢٥} ^{٢٦} ^{٢٧} ^{٢٨} ^{٢٩} ^{٣٠} ^{٣١} ^{٣٢} ^{٣٣} ^{٣٤} ^{٣٥} ^{٣٦} ^{٣٧} ^{٣٨} ^{٣٩} ^{٤٠} ^{٤١} ^{٤٢} ^{٤٣} ^{٤٤} ^{٤٥} ^{٤٦} ^{٤٧} ^{٤٨} ^{٤٩} ^{٥٠} ^{٥١} ^{٥٢} ^{٥٣} ^{٥٤} ^{٥٥} ^{٥٦} ^{٥٧} ^{٥٨} ^{٥٩} ^{٦٠} ^{٦١} ^{٦٢} ^{٦٣} ^{٦٤} ^{٦٥} ^{٦٦} ^{٦٧} ^{٦٨} ^{٦٩} ^{٧٠} ^{٧١} ^{٧٢} ^{٧٣} ^{٧٤} ^{٧٥} ^{٧٦} ^{٧٧} ^{٧٨} ^{٧٩} ^{٨٠} ^{٨١} ^{٨٢} ^{٨٣} ^{٨٤} ^{٨٥} ^{٨٦} ^{٨٧} ^{٨٨} ^{٨٩} ^{٩٠} ^{٩١} ^{٩٢} ^{٩٣} ^{٩٤} ^{٩٥} ^{٩٦} ^{٩٧} ^{٩٨} ^{٩٩} ^{١٠٠} </p> |
|--|--|

ܐܝܢܐ singular and plural. sing- m. ܐܝܢܐ hav, f. ܐܝܢܐ; m. ܐܝܢܐ
 ha-v- f. ܐܝܢܐ hoi- that. pl- m. ܐܝܢܐ. f. ܐܝܢܐ; m. ܐܝܢܐ
 f. ܐܝܢܐ they (Vide § 55).

The West Syrians put the same dot also above the demonstrative pronouns ܐܝܢܐ singular and plural ās m. ܐܝܢܐ ho-no- f. ܐܝܢܐ hode- this; ܐܝܢܐ holēn- these; and above the Interrogative pronouns, ܐܝܢܐ Aino, ܐܝܢܐ mān- who. † etc. (Vide § 56 ff)

ii) Below the 3rd person pronoun plural m. ܐܝܢܐ henno-n. f. ܐܝܢܐ henne-n; m. ܐܝܢܐ henu-n. f. ܐܝܢܐ hēnēn- they.

iii) Always necessarily above ܐ of the 3rd f. sing. pronominal suffix: ܐܝܢܐ reša- her head, ܐܝܢܐ Parka- He saved her (Vide § 29 note.)

4. In particles.- The West Syrians sometimes put a) a kind of Arabic sign, ܐ shadda oblique, above the waw of the vocative particle ܐܝܢܐ- O, o'h! b) and a dot over the wāw of the conjunction ܐܝܢܐ A-u- or. c) The East Syrians and the West Syrians put one dot under the particle ܐܝܢܐ min (E. S.) ܐܝܢܐ men (W. S.) from. (Clef. Nos. 94-102)

Inter punctuation.

§ 24. The following are the chief punctuation marks of the Syrians:- 1) ܐ 2) ܐ 3) ܐ. They are generally used to indicate:- 1) ܐ comma , and some-

† Sometimes one dot is marked above the Interrogatives

ܐܝܢܐ where? and ܐܝܢܐ how?

second radical. Ex. ²ܠܠܐ h^ale- sweet, ²ܡܠܐ m^ele- full.
(see also 3 a-d below)

2. In nouns: i) The East Syrians and the West Syrians put one dot over the following nouns:-

ܐܘܒܕܐ - A^ova^ad^ha- ܐܒܕܐ A^ob^ho^ad^ho- Action.

ܕܝܝܢܐ - dayya^ana : ܕܝܝܢܐ da^oyo^oon- judge.

ܐܘܠܐ - A^ava^ala- ܐܠܐ A^ovo^olo- wicked.

ii) The East Syrians (alone) put *a*) two dots below the following nouns:- ܐܝܬܐ A^osa^o- sign. ܐܘܠܐ A^ola^o- embryo; child.

b) One dot below- ܐܘܠܐ A^ola^o- injury, wickedness.

3. In pronouns: a) The East Syrians put two dots below ܐܝܬܐ hu- he, ܐܝܬܐ hi- she: and also below the verb ܐܝܬܐ ha^ova- it happened, was, when ܐܝܬܐ is pronounced.

b) But when ܐܝܬܐ is occulted only one dot is put as, ܐܝܬܐ u, ܐܝܬܐ i, ܐܝܬܐ va, ܐܝܬܐ wait. etc.

c) In the third person feminine singular of ܐܝܬܐ the two dots due to be put under the termination ܐ are replaced by those below wa^ow or he^o, as ܐܝܬܐ ha^ova^os- she was, ܐܝܬܐ va^os- (she) was.

d) The West Syrians put only one dot below the above words as ܐܝܬܐ hu. ܐܝܬܐ ha^ova- it happened. They omit this dot when ܐܝܬܐ is silent as, ܐܝܬܐ u. ܐܝܬܐ vo. ܐܝܬܐ i.

e) The West Syrians put one dot above ܐܝܬܐ e^ono-

I, when the initial Olef is pronounced and below ܐܝܬܐ no- I am, when it is not pronounced.

f) The East Syrians and the West Syrians alike put one dot:- i) above the Demonstrative pronouns

1. In verbs: a) A dot is marked below the word after the first letter in P^cAL perfect except the first person singular, ܕܠܝܬܐ k^ct.al- He killed, ܕܠܝܬܐ 'A^chatt-thou (m) hast remembered, ܕܠܝܬܐ k^csav- they wrote. etc.

b) A dot is marked above the word after the first radical i) in the first person singular Perfect and ii) in the present participle of all verbs (and especially in the P^cAL form). Ex.

i) ܕܠܝܬܐ Reh^cmē-s- I have loved. ܕܠܝܬܐ Esnat^crē-s- I was kept.

ii) ܕܠܝܬܐ k.a^ct.ēl- He kills. ܕܠܝܬܐ rah^c.mīn- they love.

c) The East Syrians put two big dots below the termination Taw of the Perfect 3rd person feminine singular of all verbs without exception. ܕܠܝܬܐ kes^c.bas- She wrote, ܕܠܝܬܐ k.a^c.mas- She stood, ܕܠܝܬܐ Ettrīmas- she was raised. But the West Syrians put one dot above, or one dot each above and below Taw of 3 f. s. Perfect.

Ex. ܕܠܝܬܐ or ܕܠܝܬܐ k.et^c.lat^h- She killed.

d) The West Syrians (not the East Syrians) sometimes put a big dot: i) after the first letter in the aorist and participles of the AP^hcEL form of verbs. Ex. ܕܠܝܬܐ

namrah^c- he will dare. † ܕܠܝܬܐ mamlek^h- he reigns.

ii) After the second letter in the aorist and participles in the Pa^cEL form of verbs. Ex. ܕܠܝܬܐ

n^c.k.a^cbel- He will receive, ܕܠܝܬܐ m^c.qā^cbel- he receives. etc. In the perfect participle m. s. of Lomed weak P^cAL verbs a dot is put below the word after the

† Also over the verb in the Perfect Ethp^cel ܕܠܝܬܐ they were filled.

رجة - رجة⁷ men; if there are two Reš^v the additional dot is given to the second one. رجة⁷ - رجة⁷ true (men).

3. Sya^{me} or plural points are generally marked on the middle letters which do not rise above the line. They should never be marked on the pronominal suffixes. Ex. ملكوتهم Malkai-hōn- their kings, not ملكوتهم.

B. Points of distinction.

§ 23. Points of distinction are big points marked singly or in pairs above the words as guides for correct reading, especially, when the words of the same spelling have different readings. (1) Thus,

شاة = شاة⁷ šatta- year.

شاة = شاة⁷ šāto.

شاة = شاة⁷ šensa.

شاة = شاة⁷ šenso- sleep.

أداة = أداة⁷ 'Avda: أداة = أداة⁷ 'Abdo- servant

أداة = أداة⁷ 'Avāda: أداة = أداة⁷ 'Abdo- deed, work.

من = من⁷ or من⁷ man- who?

من = من⁷ mān- or من⁷ mōn- what?

من = من⁷ min or من⁷ men- from etc.

Such points have gone out of use with the introduction of vowel points and vowel signs. At present the points of distinction are found marked in the following:-

(1) These points are generally omitted in the vocalised printed texts of the modern times. Their positions are not always strictly kept.

Note.— The East Syrians Syamate the three words ⁷ܢܫܐ ⁷ܢܫܐ naša- man or men, ⁷ܫܡܝܐ ⁷ܫܡܝܐ šmayya- heaven or heavens, ⁷ܬܝܪܐ ⁷ܬܝܪܐ taira- bird or birds only in their construct and absolute states as ⁷ܢܫܐ ⁷ܢܫܐ nasai, ⁷ܢܫܐ ⁷ܢܫܐ našin, ⁷ܫܡܐ ⁷ܫܡܐ šmai; ⁷ܫܡܐ ⁷ܫܡܐ šmīn. etc. But the West Syrians syamate them when ever they have a plural signification as ⁹ܢܫܐ ⁹ܢܫܐ nōšo- men, ⁹ܫܡܐ ⁹ܫܡܐ šmaīyo- heavens, ⁹ܬܝܪܐ ⁹ܬܝܪܐ tairo- birds.

6. On the cardinal numbers from 2 to 10 with pronominal suffixes. Ex. ⁷ܬܝܪܐ ⁷ܬܝܪܐ tairain- we two (m.) ⁷ܬܝܪܐ ⁷ܬܝܪܐ tartaiheēn- they two (f.) ⁷ܬܝܪܐ ⁷ܬܝܪܐ tlošain- we three. ⁷ܬܝܪܐ ⁷ܬܝܪܐ tlašaikuēn- you two. The West Syrians Syamate feminine numbers even without suffixes, as, ⁷ܬܝܪܐ ⁷ܬܝܪܐ four women. But the East Syrians mark syāmē on feminine numbers from 11 to 19 only: ⁷ܬܝܪܐ ⁷ܬܝܪܐ H^hda‘esrē- 11, ⁷ܬܝܪܐ ⁷ܬܝܪܐ tš‘a‘esrē- 19. The W. Syrians syamate also the numbers ending in ⁷ܬܝܪܐ as, ⁷ܬܝܪܐ ⁷ܬܝܪܐ twenty, ⁷ܬܝܪܐ ⁷ܬܝܪܐ thirty.

Note 1. The pronouns are not marked with syāmē in the plural. But the West Syrians give syāmē to the following particles with pronominal suffixes:— ⁷ܬܝܪܐ ⁷ܬܝܪܐ, ⁷ܬܝܪܐ ⁷ܬܝܪܐ or ⁷ܬܝܪܐ ⁷ܬܝܪܐ and ⁷ܬܝܪܐ ⁷ܬܝܪܐ as ⁷ܬܝܪܐ ⁷ܬܝܪܐ before their eyes; ⁷ܬܝܪܐ ⁷ܬܝܪܐ - around thee ⁷ܬܝܪܐ ⁷ܬܝܪܐ without him; ⁷ܬܝܪܐ ⁷ܬܝܪܐ your appeal. The E. Syrians also syamate ⁷ܬܝܪܐ ⁷ܬܝܪܐ as ⁷ܬܝܪܐ ⁷ܬܝܪܐ H^adaraik- around thee ⁷ܬܝܪܐ ⁷ܬܝܪܐ H^adārāu - around him. etc.

2. If there be Reš^v in the word, only one dot more is added to that of the Reš^v for syāmē as ⁷ܬܝܪܐ ⁷ܬܝܪܐ - ⁷ܬܝܪܐ ⁷ܬܝܪܐ ma^u

iii. ⁷ܕܒܬܐ k^esav, ⁷ܕܒܬܐܢ k^esavēn- they (f.) have written.

Imperf. ii. ⁹ܬܬܗܝܬ tevth.an. ⁹ܬܦܬܗܝܬ tep^hth.on- you (f.) will open.

iii. ⁹ܬܬܗܝܬܢ nevth.a.n. ⁹ܬܦܬܗܝܬܢ nep^hthōn- they (f.) will open.

b) Imperat. ⁶ܬܗܝܬ k^et.o^l, ⁶ܬܦܬܗܝܬ k^et.u^l- kill ye (f.)

⁶ܬܗܝܬܢ k^et.o^lēn- ⁶ܬܦܬܗܝܬܢ k^et.u^lēn- kill ye

c) Part. pres. ⁷ܩܬܠܐ k.at.lān- ⁷ܩܬܠܐ k.ot.lōn- killing [(they)]

⁷ܩܬܠܐܢ k.at.lanan- ⁷ܩܬܠܐܢ k.ot.lōnan- we are killing.

Part. pass. ⁷ܩܬܠܐ k^et.ilān. ⁷ܩܬܠܐ k^et.ilōn- killed (f.)

⁷ܩܬܠܐܢ k^et.ilāten- ⁷ܩܬܠܐܢ k^et.ilōtēn- you (f.) [are killed.]

Note.— In Perfect 3. f. pl. first form (ie, without the termination ⁷ܐܢܐ) unless it be a) P^eAL of Lamad Alap verbs or b) suffixed with pronominal suffixes (276 ff.) the East Syrians omit Sya^{mē}: (but the West Syrians do not make such a distinction). Ex.

a) ⁹ܩܪܐܢ k^eraⁱ- ⁹ܩܪܐܢ k^eroⁱ- they (f.) called. b) ⁷ܩܬܠܐܢ k.at.lān- they (f.) killed her. ⁷ܩܬܠܐܢ Rah.mān- they (f.) loved me. ⁷ܩܬܠܐܢ š.addark^hon- they (f.) have sent you. †

4. On nouns which are used only in the plural.

Ex. ⁷ܡܝܬܐ mayya- water, ⁷ܕܡܝܬܐ d^emayya- price. etc.

5. On the collective nouns which have the same

form in the singular and in the plural. Ex. ⁷ܪܗܫܐ Rah.š^o,

⁷ܪܗܫܐ Rah.š^a- reptile; ⁷ܕܐܢܐ ‘Oⁿo, ⁷ܕܐܢܐ ‘Aⁿa- Sheep


† In modern printings there seems a tendency to do away with the Sya^{mē} on the verbal forms; in old manuscripts sometimes m. pl. also is found with plural points.

Big Points

Nuk.ze- raurve 2=300 1,300

The Big points are of two kinds:— A) Points marking the plural and, B) Points of distinction, which change the meaning and sense of the word according to their position above or below the word.

A, Points of Plural - २५५० Sya'me.

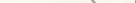
§ 22. Two big dots horizontally marked above the word to denote the plural number are called Sya'mē  - Points of plural. They are marked:-

1. On the plural of nouns, ملكة malke- kings.
 2. On the plural of adjectives. طيبة t.ave- good.
 3. On the plural of verbs. كُنَّا ke-na-sa- Just.

Exceptions. Syame are not marked: *a)* on the plural of adjectives (absolute state) used predicatively. Ex. هالين تلأيه كنين Ha'lēn t.'la'ye' ke'nīn—these children are just. شأبين š'appīrīn— they are beautiful.

b) On the plural of a few nouns used adverbially (in the absolute state) 𐎧𐎫𐎧𐎡𐎢𐎠 l^ekud^hmīn- formerly, in ancient times. 𐎧𐎫𐎧𐎡𐎢𐎠 l^ealmin- for ever. 𐎧𐎫𐎧𐎡𐎢𐎠 𐎧𐎫𐎧𐎡𐎢𐎠 l^ekuštīn- truly. 𐎧𐎫𐎧𐎡𐎢𐎠 d^eš^vārūsīn- recently, lately, newly, first.

3. On *a)* the 2nd and 3rd person feminine plural Perfect and Imperfect *b)* the Imperative feminine plural *c)* the feminine plural of participles and the verbal forms made of them in all verbs. Ex.

a) Perf. ii.  k'savte n- you (f.) have written.

- 𐎱𐎠𐎺𐎠 guva- 𐎱𐎠𐎺𐎠 gub^ho- ceiling.
 𐎱𐎠𐎺𐎠 guba- 𐎱𐎠𐎺𐎠 gubo- pit.
 𐎱𐎠𐎺𐎠 garva- 𐎱𐎠𐎺𐎠 garb^ho- leprosy.
 𐎱𐎠𐎺𐎠 garba- 𐎱𐎠𐎺𐎠 garbo- leper.
 𐎱𐎠𐎺𐎠 gard^ha- 𐎱𐎠𐎺𐎠 gard^ho- leprosy.
 𐎱𐎠𐎺𐎠 garda- 𐎱𐎠𐎺𐎠 gardo- beardless.
 𐎱𐎠𐎺𐎠 Hurva- 𐎱𐎠𐎺𐎠 Hurb^ho- a kind of bird.
 𐎱𐎠𐎺𐎠 hurba- 𐎱𐎠𐎺𐎠 hurbo- desert.
 𐎱𐎠𐎺𐎠 Hesd^ha- 𐎱𐎠𐎺𐎠 Hesd^ho- mercy.
 𐎱𐎠𐎺𐎠 Hesda- 𐎱𐎠𐎺𐎠 Hesdo- hatred.
 𐎱𐎠𐎺𐎠 t̄avsa- 𐎱𐎠𐎺𐎠 t̄ob^hso- goodness.
 𐎱𐎠𐎺𐎠 t̄avta- 𐎱𐎠𐎺𐎠 t̄ab^hto- good (f. adj.).
 𐎱𐎠𐎺𐎠 simsa- 𐎱𐎠𐎺𐎠 simso- treasure.
 𐎱𐎠𐎺𐎠 simta- 𐎱𐎠𐎺𐎠 simto- set (participle)
 𐎱𐎠𐎺𐎠 k̄ešsa- 𐎱𐎠𐎺𐎠 k̄ešso- stubble.
 𐎱𐎠𐎺𐎠 k̄ešta- 𐎱𐎠𐎺𐎠 k̄ešto- bow.
 𐎱𐎠𐎺𐎠 Ramsa- 𐎱𐎠𐎺𐎠 Romso- hill.
 𐎱𐎠𐎺𐎠 Ramta- 𐎱𐎠𐎺𐎠 Romto- high (adj. f.).
 𐎱𐎠𐎺𐎠 t̄ulsa 𐎱𐎠𐎺𐎠 t̄ulso- 1/3.
 𐎱𐎠𐎺𐎠 t̄ulta- 𐎱𐎠𐎺𐎠 t̄ulto- 3 year old.

ܬܝܟܣܐ - t.ekso (E. s. ܬܝܟܣܐ t.aksa or ܬܝܟܣܐ t.ak^hsa) order.

c) Pe ܥ is sometimes hard and sometime soft as it represents the Greek Pi or Phi in West Syriac. (x) The East Syrians always pronounce it hard. Ex.

ܡܥܬܪܐ Petros. (E.S.) ܡܬܪܐ Patros-Peter.

ܡܥܠܐ Paulos- (E. S.) ܡܠܐ Paul.

ܡܥܬܪܐ prumion- a preface.

ܡܥܬܪܐ lampido. (E. s.) ܡܬܪܐ lampēda-lantern.

ܡܥܬܪܐ Huṣpark^hia- (E. S.) ܡܬܪܐ Hev^hparkia-
[province.

ܡܥܬܪܐ Parat^hikⁱ- (E s.) ܡܬܪܐ Para^ht^hik^e- treasure

ܡܥܬܪܐ Pīrmo- thurible; incense.

ܡܥܬܪܐ Ana^hp^huro- (E. S.) ܡܬܪܐ Annapora,
[Liturgy- Mass.

ܡܥܬܪܐ Philosopho- (E S.) ܡܬܪܐ Pila^ssoppa-
[Philosopher.

ܡܥܬܪܐ Philipose (E. S.) ܡܬܪܐ Pilipos- Philip.
etc.

§ 21. Some words have different meanings according to the change of aspiration. Ex.

ܐܒܐ A^hva- ܐܒܐ A^hb^ho- Father.

ܐܒܐ A^hba- ܐܒܐ A^hbo- Father (Spiritual)

ܐܒܐ Buvia- ܐܒܐ Bub^hio- A frying pan.

ܐܒܐ Bubia- ܐܒܐ Bubio- pipe.

(x) With regard to the pronunciation of Greek words the West Syrian tradition is more accurate.

ܩܕܝܠܬܐ pra^ghella- ܩܕܝܠܐ pro^ghēlo- whip. ܩܕܝܠܐ psak^hro- idol. ܩܕܝܠܐ šaus^vvina- God- father.

b) If not naturalised they retain the soft and hard aspirates proper to the original language. Ex.

ܐܪܝܫܬܐ a^res^khaya- royal. ܩܝܠܐ pīl^arg^ho- sto^rrk (E. S. ܩܝܠܐ hard). ܩܝܠܐ pes^ghama- word, sentence, phrase, response. ܩܝܠܐ k^aak^vāna- partridge.

2. a) Greek words, of which there are a good number in Syriac, mostly retain their sounds in the Greek language; to give a similar sound to the Greek words the Syrians softened the five letters:— ܩ ܩ ܩ ܩ ܩ : Ex.

ܬܝܠܘܓܝܐ theolog^hos- (E. S. ܬܝܠܘܓܝܐ) Theolo-
[gian.

ܬܝܠܘܪܝܐ theod^horos- (E. S. ܬܝܠܘܪܝܐ) Theodore.

ܩܝܠܐ Patriark^ho- (E. S. ܩܝܠܐ) Patriarch.

ܩܝܠܐ k^hristiono- (E. S. ܩܝܠܐ k^hrestiana) [Christian.

ܩܝܠܐ k^hiliark^ho- (E. S. ܩܝܠܐ kiliarka) Chiliarch.

ܩܝܠܐ Ark^huno- (E. S. ܩܝܠܐ Arkona) Prince.

But ܩܝܠܐ eskimo- (E. S. ܩܝܠܐ eskēma) form; mark- is regular.

b) Kap ܩ is pronounced hard before a vocalised

Ex. ܩܝܠܐ eksuria- ܩܝܠܐ eksoria- exile.

ܩܝܠܐ ksust^ron- anti-chamber. ܩܝܠܐ

Aleksandar- Alexander- (E. S. ܩܝܠܐ Aleksandros).

ܠܚܒܪܐ h'varsa- female friend. ܠܢܓܫܐ h'nag^hsa- groan,
 [sigh. ܠܒܪܐܝܐ ivamso- brother's widow. ܠܕܗܐܝܐ id^ha'so,
 [knowledge. ܠܫܐܠܐ s^ek^halso- foolish woman. ܠܨܪܐ s^evarso- Gos-
 [pel. ܠܥܪܫܐ 'a^uk^harsa- sterile. ܠܬܒܐܝܐ t^eb^ha'so- vindication.
 ܠܪܥܝܬܐ r^eg^es^th^a- feeling.

Many are the exceptions. Ex. ܠܝܟܐܪܬܐ ik^harto- burden.
 ܠܫܐܡܪܬܐ s^ho^hmarto (W. S. also soft.) ܠ- small lake; pool.
 ܠܫܝܠܬܐ s^hi^hs^halto- ܠܫܝܠܬܐ s^he^hs^helta (for ܠܫܝܠܬܐ) - chain.
 ܠܟܝܠܬܐ k^hik^halto- ܠܟܝܠܬܐ k^hek^helta (for ܠܟܝܠܬܐ) - Rubbish.

4. The feminine ܠܐ in the construct state loses
 its vowel and becomes soft. Ex. ܠܐܪܡܠܐ arm^elas- from
 ܠܐܪܡܠܬܐ armalta- widow, ܠܐܕܐ 'ēdas or ܠܠܐ 'īdas, from
 ܠܐܬܐ - ētta or ܠܠܐ - ītto- church.

5. ܐ inserted between the numeral and the
 pronominal suffix (to express a group of so many) is hard.

ܠܐܪܒܐܐ Arb^ho^htaihuⁿ- they four, ܠܐܝܕܐ Esr^ho^htaihuⁿ- they ten.

§ 20. Ru^hka^hk^ha and Ku^hs^ha^hya in the exotic words.
 The exotic words are either naturalised into Syriac or
 not. a) If naturalised they are subject to the general
 rules for hard and soft aspirates. Ex. ܠܢܝܝܝܐ naizk^ha- a

small lance. ܠܦܝܝܝܐ paisk^haya (ܠܦܝܝܐ pis^hk^ho^hyo)
 versicolour. ܠܓܝܝܐܐ gēzavra- ܠܓܝܝܐ gīzavrc- treasurer.

exceptions. They are hard after an essentially non-vocalised consonant. ex. ܒܪܝܬܐ - Brik^hta- f. blessed, ܢܝܚܬܐ - nyahta- rest. ܐܓܪܬܐ Eggarta (Mal. Engarta) epistle: ܐܨܬܝܬܐ supplication. etc.

Exceptions. 1. ܐܓܪܝܫܐ Egarso (W. S. only) epistle. ܕܝܡܣܐ - dimsa- f. a mist. ܒܝܬܐ Be'sa- ܐܓܪܬܐ : ܐܓܪܬܐ egg. ܥܕܝܬܐ - old woman. ܕܡܝܬܐ f. beloved. ܫܐܥܝܬܐ šā'sa- hour ܥܡܬܐ - plate, ie. covering of metal. ܥܡܬܐ (soft only W. S.) resurrection. ܕܡܝܬܐ - knowledge, acquaintance; ܕܡܝܬܐ gift. ܕܡܝܬܐ blood-relation. ܕܡܝܬܐ borrowing. ܥܡܬܐ (only W. S.) - Entering, ܕܡܝܬܐ - threshold, ܢܫܘܬܐ n'suh.sa- measure. ܒܝܬܐ Bavsa- pupil of the eye. etc. ܐܨ is mostly soft in nouns formed from concave verbs like ܕܡܝܬܐ (or ܕܡܝܬܐ) grief, ܕܡܝܬܐ ramsa- hill. ܕܡܝܬܐ - trembling. etc.

2. In the noun agent of the form ܦܐܥܠܐ (pa'e'lsa) feminine ܐܨ is soft except when the final radical is a dental or sibilent. Ex. ܕܡܝܬܐ f. friend. ܕܡܝܬܐ f. monument. ܐܡܪܬܐ - ܐܡܪܬܐ (a'marta) earth.

If the final radical be a dental or sibilent ܐܨ is hard. Ex. ܪܐܓܝܬܐ Rag^he'sta- angry. ܐܨܬܐ ya'le'tta- ܐܨܬܐ (soft W. S.) mother.

3. The feminine ܐܨ prefers to be soft (especially in trilateral nouns and adjectives) when the preceding non-vocalised letter is preceded by Pthah.a ÷ 7 (or Zlama ~ 7) Ex.

6) When a word terminates in a long vowel the West Syrians soften the initial ... **ܚܝܠܐ** of the following word if there be no pause between them in uttering.

Ex. **ܠܐܢܐ ܒܝܪܐ** Ho^ono b^hro- this son; **ܡܪܝܢܐ ܕܐܠܐ** Mo^ore k^hul-

Lord of all, **ܡܪܝܢܐ ܕܐܠܐ** k.rig^havro- call the man. But this change of aspirate does not take place if the preceding word terminates in consonantal **ܠ**, **ܐ** or **ܐ**. Ex.

ܚܠܐ ܕܐܠܐ ^{x1} console our son; **ܡܪܝܢܐ ܕܐܠܐ** ^{x1} M^et. a^oma

gavne- His colour (is) polluted; **ܠܐܢܐ ܒܝܪܐ** Havgavro

that man; **ܠܐܢܐ ܒܝܪܐ** Hoi Barso- that daughter.

7) In a few words hard **ܚܝܠܐ** in the singular becomes soft in the plural, and in the construct and absolute states, singular. ^{x2} (§ 228 ff.)

Ex. Sing. Pl. Cons. state. abs. state

ܠܐܢܐ ܒܝܪܐ H. arb^esa- desert. **ܠܐܢܐ ܒܝܪܐ** Harva^asa. **ܠܐܢܐ ܒܝܪܐ** **ܠܐܢܐ ܒܝܪܐ**

Harvas. Harva

ܠܐܢܐ ܒܝܪܐ nek. b^esa- female **ܠܐܢܐ ܒܝܪܐ** nek. va^asa. **ܠܐܢܐ ܒܝܪܐ** **ܠܐܢܐ ܒܝܪܐ**

nek. vas. nek. va

ܠܐܢܐ ܒܝܪܐ Enb^esa- grape. **ܠܐܢܐ ܒܝܪܐ** Enve. — —

ܠܐܢܐ ܒܝܪܐ šarb^esa- generation. **ܠܐܢܐ ܒܝܪܐ** šarva^asa. **ܠܐܢܐ ܒܝܪܐ** **ܠܐܢܐ ܒܝܪܐ**

šarvas. šarva

Also in **ܠܐܢܐ ܒܝܪܐ** zelga- **ܠܐܢܐ ܒܝܪܐ** zalgo. ray- pl. **ܠܐܢܐ ܒܝܪܐ** zelg^he,

ܠܐܢܐ ܒܝܪܐ zalg^he. **ܠܐܢܐ ܒܝܪܐ** Marga- Meadow- pl. **ܠܐܢܐ ܒܝܪܐ** - **ܠܐܢܐ ܒܝܪܐ** Marg^he.

§ 19. The feminine termination **ܐܬܐ** of nouns and adjectives follows the general rules with many

^{x1} Olef stands in the place of a strong radical consonant.

^{x2} Soft also in the relative adjectives formed of them. (§ 226).

Exception. אֵילַת Ailta- f. deer: דַּיִשׁ dais-to-
a wild she-goat.

4. When they stand as the second radical preceded by Alap or Yo'd accidentally vocalised. (§ 6. 2)

Ex. אֵילַת - אֵילַת Ek^hal-ate, יָבֵשׁ īves- became dry
יָסַר īsar- gained.

5) The initial אֵילַת of word become soft when prefixes (except אֵילַת and יָבֵשׁ long to verbs) are added. ex. אֵילַת kuš^ofo: with prefix אֵילַת - אֵילַת B^kuš^ofo- with supplication.

Note. a) אֵילַת prefixed (§ 25) to a word beginning with a non-vocalised אֵילַת (§ 15-1) does only soften it (the initial) without affecting its š'va and the consequent soft aspirate (§ 18-3) of the following letter. Ex. אֵילַת + אֵילַת = אֵילַת אֵילַת jak^lsa'va- to book, אֵילַת אֵילַת + אֵילַת = אֵילַת אֵילַת אֵילַת dav^sultha- of a virgin.

b) The prefixes אֵילַת added to verbal forms soften the first radical and taking off its š'va renders the following letter hard. Ex. אֵילַת אֵילַת + אֵילַת = אֵילַת אֵילַת nek^htōv- he will write

אֵילַת אֵילַת + אֵילַת = אֵילַת אֵילַת meftah (or E. S. mevtah) to open etc.

c) A non-vocalised אֵילַת or אֵילַת at the beginning of a word followed by another אֵילַת or אֵילַת (§ 18. 3) is not rendered soft by the prefixes אֵילַת (but remains hard with š'va). Ex.

אֵילַת אֵילַת + אֵילַת = אֵילַת אֵילַת wat^dhūš- and she will trample over

אֵילַת אֵילַת + אֵילַת = אֵילַת אֵילַת dat^suv- that she may repent.

אֵילַת אֵילַת + אֵילַת = אֵילַת אֵילַת - to the udders. (Vide § 7. i. c)

vessel. 𐤀𐤃𐤁 'ōda- 𐤀𐤁𐤏 uḏ^ho- owl. 𐤀𐤁𐤏𐤁 t.ūb^ho-
 𐤀𐤁𐤏𐤁 t.ūv^ha- happiness. 𐤀𐤁𐤏 Sova- Nisibis;
 𐤀𐤁𐤏 tuṣa (soft only for E. S.)? Morus tree.

N. B.- In other positions 𐤀 renders the follow-
 ing 𐤀𐤁𐤏𐤁 soft, as 𐤀𐤁𐤏𐤁 t.aiduṣa- grace. 𐤀𐤁𐤏𐤁
 Malkūsa- kingdom.

Ruka^ha or soft aspirate of 𐤀𐤁𐤏𐤁

§ 18. 𐤀𐤁𐤏𐤁 are soft:- 1) When they stand
 essentially non-vocalised (without virtual doubling) after
 a vocalised letter. Ex. 𐤀𐤁𐤏𐤁 gavra- a man. 𐤀𐤁𐤏𐤁
 zavna- time; 𐤀𐤁𐤏𐤁 mak^hsūla-scandal. 𐤀𐤁𐤏𐤁 Mad^he-
 n^ha- East.

2) When they follow a long vowel. ex. 𐤀𐤁𐤏𐤁
 A^hla- She eats. 𐤀𐤁𐤏𐤁 kaṣōva- writer, copyist. 𐤀𐤁𐤏𐤁
 kēva- 𐤀𐤁𐤏𐤁 kīb^ho- pain. (§ 5.3; § 10 ii-1).

Exception. 𐤀𐤁𐤏𐤁 Bāte (for 𐤀𐤁𐤏𐤁) houses.

3) When they follow a s^{va} (a virtual semi-
 vowel). ex. 𐤀𐤁𐤏𐤁 kṣāva- a book. 𐤀𐤁𐤏𐤁 s sōk-
 𐤀𐤁𐤏𐤁 s^{va}su^k- be silent; 𐤀𐤁𐤏𐤁 s^{va}k^hōr- 𐤀𐤁𐤏𐤁 s^{va}k^hu^r-
 shut up; 𐤀𐤁𐤏𐤁 pars^{va}so- a hoof; 𐤀𐤁𐤏𐤁 ṣases^{va}sa-
 𐤀𐤁𐤏𐤁 ṣeses^{va}so- foundation; 𐤀𐤁𐤏𐤁 Bar^{va}d^ha- 𐤀𐤁𐤏𐤁
 Bar^{va}d^ho- hail; 𐤀𐤁𐤏𐤁 dah^{va}- Gold; 𐤀𐤁𐤏𐤁 ṣed^{va}so-grade.
 𐤀𐤁𐤏𐤁 h^{va}al^{va}- milk; 𐤀𐤁𐤏𐤁 Ek^{va}- foot-step; 𐤀𐤁𐤏𐤁
 na^{va}- crow, raven.

كَلْبَا Kalba- كَلْبُو Kalbo- dog.

مَشْكَا Meš'ka- مَشْكُو Meš'ko- skin.

رَهْبُونُو Rahbu'no- pledge: but in E. S. ر is soft رَهْبُونَا Rahvo'na.

رَهْبُونَا Rahvo'na. رَهْبُونَا pīl'argo- the stork; but in E. S. ر is soft رَهْبُونَا pīl'arg^ha.

4) When following an i occulted (§ 11) ii assimilated (§ 7) or iii elided letter or iv a diphthong (§ 9).
Ex.-

(i) أَتُونْ Atto'n- You, غَبْبَارَا Gabba'ra- a giant.
(exception § 80- ii-2)

(ii) اَتَمَمَّامْ Ettammam. اَتَمَمَّامْ Etta'ma'm- was rendered meek.

(iii) مَدَّأْ (for مَدَّجْ) Mad'ā- thought. مَدَّأْ (for مَدَّجْ) mag'ha- keeping watch.

(iv) اَيْكَا Aika- اَيْكُو Aiko- where? اَيْكُو s'auta
اَيْكُو s'auto- hearing.

Exception. اَيْكُو- اَيْكُو Ak^h- like; اَيْكُو soft.

5) When the first letter of the word has ت or rarely د after it the vocalised ا immediately following it is rendered hard. Ex. تُوْكَ tu'ka. تُوْكَ tu'ko- deceit; كُوْبَا ku'ba- كُوْبُو ku'bo- thorn; كُوْدَا gu'da- كُوْدُو gu'do-a choir; كُوْكَ ku'ka- كُوْكَ ku'ko- a big bread; زُوْپَا zo'pa- زُوْپُو zu'po- hyssop. etc.

Exceptions. دُوْدُو du'd^ha. دُوْدُو dud^hc- a big iron

Pe in a few verbs as ܢܝܬܐ , ܢܝܓܐ , ܢܝܠܐ becomes soft when prefixes (ܡܝܬܐ) are added. as,

| | |
|-------------------------------------|------------------------------------|
| ܢܝܬܐ nevtah- he will open. | ܡܝܬܐܢܝܬܐ mevtah- to open. |
| ܢܝܓܐ nevga- he will meet. | ܡܝܬܐܢܝܓܐ mevga- to meet. |
| ܢܝܠܐ it will become wide. | ܡܝܬܐܢܝܠܐ to become wide. |

6. Rukak^ha or soft aspirate of Taw is like "th" in "nothig" (ie. an articulation between "th" and "s". But the Syrians of Persia and Malabar pronounce it as "s". Ex. ܡܠܟܘܣܐ Malkūsa.

ܡܠܟܘܣܐ Malkūso- kingdom.

Some general rules for hard and soft aspirates of ܬܐ are given below. Special rules regarding the soft and hard aspirates in verbal forms and verbal nouns will be given in lessons dealing with them.

Kuś'a^vya or Hard aspirate of ܬܐ

§ 17. ܬܐ are hard:-

- 1) When they stand as the first letter of a word.
 Ex. ܬܐ B^ena- He built. ܬܐ g^ela- he revealed
 ܬܐܢܝܐ dayyāna- Judge. ܬܐܢܝܐ kens'a-multitude
 ܬܐܪܐܟܐ Pa^ro^ka- Redeemer. ܬܐܪܐ taura- Bull.

- 2) When doubled, even after losing the vowel
 in the course of inflexion (§ 6). ܬܐܬܐ š'abbah- ܬܐܬܐ
 š'a^vbah- He praised. ܬܐܬܐܬܐ s^ab^eh^at^h- She praised
 ܬܐܬܐ Rabba (Ramba) Master. ܬܐܬܐܬܐ Rab^ehōn- their
 master. ܬܐܬܐ magga^aha (manga^aha) dawn; but in W.

S. ܬܐ is soft. ܡܐܓܝܠܐ ma^gh^oho. (§ 6. 3. n. 3).

- 3) When following an essentially non-vocalised letter (ie. even without virtual s^vva)

below it denotes its soft sound. The dots of aspiration are marked as shown below. Hard aspirate— Kuš^ʿaya (E. S.) ܕ b. ܓ g. ܕ d. ܟ k. ܡ p. ܬ t; (W. S.) ܕ b.

ܓ g. ܕ d. ܟ k ܡ p. ܬ t. Soft aspirate— Rukak^ha. (E. S.) ܡ v.w. ܓ^h g^h. ܕ^h d^h. ܟ^h k^h. ܡ^h v. ܬ^h t^h. s. (W. S.) ܕ^h b^h. ܓ^h g^h. ܕ^h d^h. ܟ^h k^h. ܡ^h f. p^h. ܬ^h t^h. s.

Note. 1. Kuš^ʿaya is not marked on ܕܓܕܕܐ standing as the initial letter of a word, which by its position is always hard. ܕܕܐ — B^ʿra- son; ܕܢܐ — B^ʿna- built.

2. The aspirate dot, hard or soft, is not marked in East Syriac on the vocalised letter with vowel points on the same side— ܕܐܐ ba^hke.

3. With the vowels ܐ ܝ ܘ in East Syriac and with all Greek signs in West Syriac the aspirate dots are regularly marked.

4. The Rukak^ha or soft aspirate of Beth according to the best authorities was formerly like the sound of 'w' or 'v'. This soft sound of Beth is preserved at present only by the East Syrians. The present day West Syrians pronounce Beth soft as b (very rarely b^h).

5. The West Syrians regularly soften the letter Pē as ܡ=f or p^h. But the East Syrians always pronounce it hard as 'p' except in a few words as given in the list below. They mark the the Ru^hka^h of Pē with a semicircle joined to its base as ܡ and pronounce it as v.

(ܐܠܐܐܐ) ܐܠܐܐܐ Avšat^ha- Wild grapes, ܐܠܐܐܐ Avta- Occasion.

ܐܠܐܐܐ Avtra- indigestion of stomach. ܐܠܐܐܐ Zevta- Pitch.

ܐܠܐܐܐ Zarivta- torrent. ܐܠܐܐܐ tuvsa- type. ܐܠܐܐܐ yavt- Japhet

ܐܠܐܐܐ tlavhē- beans. ܐܠܐܐܐ navtēra- lantern ܐܠܐܐܐ navta.

Naphta. ܐܠܐܐܐ navša- soul. ܐܠܐܐܐ navtali- Naphtaly. ܐܠܐܐܐ

savsela (ܐܠܐܐܐ) a seat: throne. ܐܠܐܐܐ savsēra (ܐܠܐܐܐ)

a sword. ܐܠܐܐܐ Ravša- winnowing fan. ܐܠܐܐܐ pesilta- cut

stone- with the prefix ܐ — ܐܠܐܐܐ Bavsilta. The first radical

(not Bpūma) - with the mouth, ܠܪܘܚܐ L^orūḥa, ܠܪܘܚܐ L^oruḥo.

(not Iruha) - to the Spirit, ܡܡܐܬܬܐ M^omaṯṯ, ܡܡܐܬܬܐ M^omoṯṯ (not

mmot^h) - to die, ܬܕܗܒܐ t^od^hūn - thou shalt judge, ܕܦܥܝܬܐ d^op^oā^oṣ^oya.

in hope But ܕܡܠܠܝܢ dammallīn (not dam^omal^olīn) (Vide § 7.2) Who speak.

b) The non-vocalised ܐ ܘ ܘܐ at the beginning of a word are pronounced with a half-tone a^o and vāw with a half-tone u^o.

Ex. ܠܘܐ ha^ova. ܠܘܐ ha^ovo- was, ܐܢܐ ʿa^onaḏ^h- departed.

ܠܢܐܢܐ ha^ona^ona, ܠܢܐܢܐ ha^ono^ono - mercy etc.

The West Syrians sometimes write and pronounce the initial non-vocalised ʿAin with the vowel ܐ as if it were Olef ܐ. So they

have ܐܠܐ or ܐܠܐ ʿEhad^h- remembered, instead of the East Syrian ܐܠܐ ʿa^ohad^h.

2) But š^ova regularly influences the soft aspiration of the six letters ܐ ܘ ܘܐ ܐ ܘܐ ܐ throughout. A clear notion, therefore, of the due positions of š^ova will enable the student to learn easily the change into soft aspirate of the above letters, which are naturally hard as other strong letters.

ܕ. K^ou^oš^oa^oya and R^ou^ok^oa^ok^ha - ܕܘܫܐܝܐ ܕܠܘܬܐܝܐ

K^ou^oš^oo^oyo and R^ou^ok^oo^ok^ho - ܕܘܫܐܝܐ ܕܠܘܬܐܝܐ

§ 16. The two terms K^ou^oš^oa^oya (hardness) and R^ou^ok^oa^ok^ha (softness) appertain to the six letters ܐ ܘ ܘܐ ܐ ܘܐ ܐ generally termed ܕܘܫܐܝܐ (B^oga^od^hkpat^h), which have a two-fold aspiration - hard or soft - according to their position. These letters, naturally hard, become soft affected by the preceding letter, vocalised or non-vocalised, as the case may be. A small dot put above the letter denotes its hard sound, and one put

\check{s}^{va} occurs:— 1) In the non-vocalised initial letter of a word or a syllable. Ex.

ܟܪܐ – k^{ra} — ܟܪܐ ܟܪܐ – he called; ܡܪܐܪܐ – $M^{\text{ra}}ra$ — ܡܪܐܪܐ – Gall. etc. (§ 10, ii. note 2).

2) In a duplicated letter (6 note 4) which lost its vowel. Ex. ܡܟܒܠܐ – $M^{\text{kab}}la$ — ܡܟܒܠܐ $M^{\text{kab}}lo$ (from ܡܟܒܒܠ $M^{\text{kabb}}el$) accepted. ܕܗܘܐ (old ܕܗܘܐ) dah^{va} — Gold.

3) In the non-vocalised letter which immediately follows an elided (rather assimilated § 7) letter. Ex. ܡܣܘܐ Mas^{va} (for ܡܣܘܐ) taking, ܡܬܠܐ Mat^{la} (for ܡܬܠܐ) giving, ܒܝܘܬܐ $Bez^{\text{t}^{\text{h}}a}$ (for ܒܝܘܬܐ) plunder, ܟܘܬܐ $kul^{\text{t}^{\text{h}}a}$ (for ܟܘܬܐ) Pitcher.

4) In the second of two non-vocalised letters occurring consecutively in the middle of a word ܕܗܠܬܐ – $de^{\text{h}}el^{\text{t}^{\text{h}}a}$ —fear, ܐܪܢܘܐ – $Aren^{\text{va}}$ — ܐܪܢܘܐ $Aren^{\text{b}^{\text{h}}o}$ hare. ܢܟܬܠܘܢ – $nekt^{\text{lu}}n$ — they will kill.

5) In the letters ܕܠܡܐ (§ 25) and ܡܠܐ (§ 69 ff.) when prefixed to words without vowel— ܠܡܠܟܐ l^{malka} to the king, ܒܕܠܐܪܐ – $b^{\text{d}^{\text{h}}ara}$ — in the generation, ܢܫܠܐ n^{salle} . (W. $n^{\text{s}}a^{\text{le}}$) let us pray.

N. B.— The \check{s}^{va} on the first letter of a word is retained even after prefixing ܕܠܡܐ with a vowel. Ex. ܠܐܟܘܪܬܐ lak^{vurta} — for the burial, ܕܢܚܝܐ $dan^{\text{va}}rek^{\text{h}}$ — that he may bless. etc. (Vide § 18. 3.)

Note. 1. \check{s}^{va} has no clear articulation in Syriac either for the Easterns or Westerns except in the following instances:—

a) It is pronounced in the beginning of a word when the non-vocalised initial is followed by the same letter or a letter of

the same group (organ) Ex. ܒܥܘܡܐ $B^{\text{pu}}ma$. ܒܥܘܡܐ $B^{\text{pu}}mo$

c) On the penultimate letter of the triliteral nouns of the form ܡܢܕܐ when the first person singular suffix is added. Ex. ܡܢܕܐ - ܡܢܕܐܝܐ Pag'r'-my body. ܡܢܕܐ - ܡܢܕܐܝܐ - my vineyard.

2) When the first of the two non-vocalised letters is wāw. Ex. ܣܘܪܗܢܐ Saur'hón ܣܘܪܗܢܐ Saur'-hūn-their neck. ܢܘܡܬܗ naum^et^ha ܢܘܡܬܐ naum^et^ho--Sleep

3) In some isolated words, which are exceptions to M^ehag'ya-na- as, ܡܐܡܕܐܢܐ Ma'm^ed^ha-na- Baptist, ܡܚܝܡܐܢܐ M^ehaim^e-na- A faithful, ܡܪܗܬܐܢܐ Mar'h^et^a-na ܪܘܒܗܢܐ Ruv^e'hon- A quarter of them, ܟܢܐܢ K^ena'n Cana'n (§14-1) ܗܝܬܐܢܐ Haiv^et^ha- a beast (to distinguish from ܒܝܬܐ life), ܬܝܡܢܐ thaim^eno- South, ܟܪܡܐܠܐ Kar'm^ela- Mt. Carmel.

I. Semi-Vowel ܠܥܝܐ š^eva.

§ 15. In a vocalised Arabic text the absence of a vowel is marked by a small circle called Sukku'n or jasma (◌ْ) over a consonant. In a vocalised Hebrew text the absence of a vowel is indicated by the small dots called š^eva (ְ) vertically put under a consonant. In Hebrew, š^eva may denote the complete absence of a vowel or the presence of a Semi-vowel. In the former case it is named simple or quiescent š^eva, and in the latter, vocalic or composite š^eva. The Syriac language has no sign or name corresponding to š^eva. The term š^eva is adopted here for the facility of expression. The Syrians, generally, have no distinct Semivowel in pronunciation. The word š^eva is used in this book to indicate the position due to a vocalic or composite š^eva or a virtual semi-vowel.

H. Marh^ʔta[̄]na – ܡܪܗܬܐܢܐ Hastener.

§ 13. When two non-vocalised letters occur, in a word and the second of them is not any one of ܚܕܐܬܐܢܐ a line is marked over the first letter to show that the reader, without giving it a distinct sound, should hasten to the following one (which generally is pronounced with a semi-vowel). This line, which unites the first quiescent letter with the second one that they may be pronounced together (as one), is called Marh^ʔta[̄]na – hastener. The East Syrians often and the West Syrians always leave out this line. Either the line is marked or not there is no difference in pronunciation. Ex.

ܡܠܗܙܝܐ Mah^ʔz[̄]ya – ܡܠܗܙܝܐ Mah^ʔz[̄]yo – Theatre.

ܡܟܬܝܐ Mak^ʔt[̄]ya – ܡܟܬܝܐ Mak^ʔt[̄]yo – Cucumber.

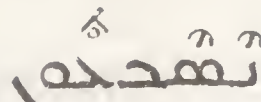
ܐܬܒܝܙܐ Et^hb[̄]zez – ܐܬܒܝܙܐ Et^hb[̄]zez – Was plundered.

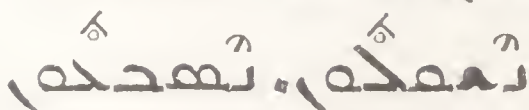
§ 14. Marh^ʔta[̄]na instead of M^hagya[̄]na occurs in the following cases:– 1) When the non-vocalised ܚܕܐܬܐܢܐ following another non-vocalised letter is included in the last syllable of the word:–

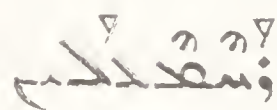

a) On the penultimate letter of the first person plural perfect of Verbs. Ex. ܡܝܬܐܠܢ k^ʔtal[̄]n – We have killed, ܡܦܪܩܢ P^ʔraq[̄]n – We have saved. etc.

b) On the penultimate letter of the Imperative of passive (especially Et^hp[̄]EL) verbs (when vocalic terminations ending with Nu[̄]n are not appended). Ex. ܐܕܕܐܚܐ Eddak^ʔr – Remember thou (m.) ܐܕܕܐܚܐ be thou

led. (m.) ܐܕܕܐܚܐ be ye redeemed (m.) ܐܕܕܐܚܐ be thou (f.) redeemed.

word what ever be the second one. Ex.  Neseb'u'n

they will be satisfied or  Nešeklu'n- they will carry. Also when two words are uttered without pause and the final letter of the first and the first letter of the second are non-vocalised they give the vowel ܐ to the final letter of the first word.


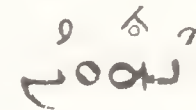
Ex.  or  - together pronounced- Ra he'm-

e'lain  Et'rahame'lain- Have mercy on us.

4. The West Syrians regularly mark 'aṣoṣo ܐ after the first non-vocalised letter if the second one is wāw, while the East Syrians give the vowel ܐ u only in pronunciation by virtue of M'hagyaṇa. Ex.

 enšuh'un-  nešūhu'n- They are (will be) [sprouting,

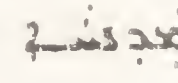
 neruzun-  nēru'zun- They will rejoice.

 nehuya'n-  nēhu'yo'n- let them (f.) be.

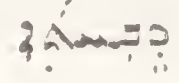

 for  . hād'hu'tha  hād'hu'tho- Joy.

5. Both the East and the West Syrians mark ī after the first non-vocalised consonant if the following letter be Yo'd^h. Ex.

 Et'hihev-  = Et'hiheb- was given;  -  He was born, etc.

6. The letter that receives a vowel by virtue of M'hagyaṇa is not duplicated, because, that vowel, which is not proper to it, is given only for the facility of pronunciation. Hence in  Mad'han'tha- East, Dalath is soft.

Exception. —  Sembelt'ha  -  (cons. state) a ladder.

7. The East Syrians mark the vocaliser under  as  and disregarding the influence of the guttural ܡ give the vowel ܐ to Bēth and pronounce the word as dēveh't^ha. But the West Syrians give the vowel ܝ to Bēth in writing also as

 and pronounce the word as dēbhah't^ho- sacrifice.

G. M^hagya^ana - ܡܚܝܓܝܢܐ Vocaliser.

§ 12. A small line is marked under a non-vocalised letter, * in the middle of a word, followed by any one of the nine letters- ܕ ܠ ܝ ܡ ܢ ܐ ܡ ܢ ܐ ܢ (fusely called 'amlai nuhra ܡܠܝܢܗܪܐ or nuhrai 'alma ܡܠܝܢܗܪܐ) equally non-vocalised, to show that it assumes a vowel, generally ܐ ܐ. Such a line is called M^hagya^ana. Ex. ܡܚܝܓܝܢܐ Hek^hemt^ha- ܡܚܝܓܝܢܐ Hek^hemt^ho- wisdom (f) ܡܚܝܓܝܢܐ Sak^helva^th^a- ܡܚܝܓܝܢܐ Sak^helvo^th^o- faults. (f.)

Note. 1. The West Syrians generally omit the line (vocaliser) and pronounce the first non-vocalised letter with a vowel (generally ܐ) which is not marked. Ex. ܡܚܝܓܝܢܐ Hek^hemt^ho, ܡܚܝܓܝܢܐ Rehem^ho- love. etc. (see notes 2, 3, 4, 5 below).

2. If the second of the two non-vocalised letters be a guttural or Rēsh^h ܕ the vowel endowed by M^hagya^ana becomes ܐ ÷ (but not strictly for the West Syrians). Ex. ܡܚܝܓܝܢܐ Mana^herana- enlightener, ܡܚܝܓܝܢܐ Maḥar^ema - anathematized. W.S.

ܡܚܝܓܝܢܐ or ܡܚܝܓܝܢܐ Maḥar^emo.

3. The West Syrians are wont to vocalise the first non-vocalised letter even in writing with the vowel ܐ, and necessarily so, when the second one is Olef or 'Ain, especially, in the verbal forms. Ex. ܡܚܝܓܝܢܐ Et^hamar- ܡܚܝܓܝܢܐ Et^hemar- It was said

ܡܚܝܓܝܢܐ Et^hak^hel- ܡܚܝܓܝܢܐ Et^hek^hel- It was eaten.

ܡܚܝܓܝܢܐ Et^hahed^h- ܡܚܝܓܝܢܐ Et^hehed^h- It was mentioned. etc.

The West Syrians follow this practice of giving a vowel (ܐ) to the first of the two consecutive non-vocalised letters in the middle of a

* The line may be marked under the second letter also.

ܐܝܢܐ - ܐܝܢܐ - Ezēt^h - I went. ܐܝܢܐ Azīn.
ܐܝܢܐ Ozīn- they go.

ܐܝܢܐ Zevatta- ܐܝܢܐ - Zeb^ha^o - time,
ܐܝܢܐ mēd^hitta- ܐܝܢܐ mēd^hīto- town, city. ܐܝܢܐ
sēpitta- Ship, ܐܝܢܐ āth- thou. etc.

ܐܝܢܐ suppressed only for the East Syrians: ܐܝܢܐ
ܐܝܢܐ-Incense. (W. S. ܐܝܢܐ l^bh^unto, or ܐܝܢܐ
lvūtto).

ܐܝܢܐ suppressed only for the West Syrians:
ܐܝܢܐ Meskīto (E. S. ܐܝܢܐ) Poor (f.); ܐܝܢܐ
Zvito (E. S. ܐܝܢܐ) bought (f.), ܐܝܢܐ Gazūro-
(E. S. ܐܝܢܐ) treasure.

ܐܝܢܐ - ܐܝܢܐ Bat^h - daughter.

Note. 1. ܐ ܐ ܐ silent at the end of words are not marked
by Mēvatelana, as ܐܝܢܐ Melak^h - they reigned, ܐܝܢܐ Malk-
my king, ܐܝܢܐ lešānē - his tongue. etc. (Vide § 277. footnote 3)

2. The West Syrians sometimes draw such a line also
under letters without vowel, as ܐܝܢܐ Bro- Son, ܐܝܢܐ šēlīh^o-
Apostle. etc.

3. Both the Eastern and Western Syrians mark a small
line over the abbreviated form of a word. Ex. ܐܝܢܐ = ܐܝܢܐ
usarka. etc.- et cetera: ܐܝܢܐ = ܐܝܢܐ kādīš^o - Holy; Saint
(E. S. ܐܝܢܐ) etc.

5. A word is not broken by syllables (or letters) at the end of a line and carried over to the following line. When there is no space for a complete word the connecting stroke of the final Alap or some other letter (when there is no Alap) of the preceding word is produced to the end of the line— as $\text{ܕܝܠܕܐ} : \text{ܕܝܠܕܐ} : \text{ܕܝܠܕܐ}$ etc.

F. Occultation.

ܕܝܠܕܐ M^evat^elāna— Suppressor

§ 11. The letters $\text{ܕ} \text{ܝ} \text{ܠ} \text{ܐ} \text{ܝ} \text{ܝ} \text{ܝ} \text{ܝ} \text{ܝ} \text{ܝ} \text{ܝ}$ are sometimes suppressed in pronunciation. The suppression is marked by a small line called M^evat^elana, (M^eb^at^elono W. S.) over the a letter. The later West Syrians began to mark the line of occultation under the letter.

Alap quiescent as the initial letter of a word is always occulted: ܕܝܠܕܐ nāš'a— ܕܝܠܕܐ nāš'o— man. ܕܝܠܕܐ h.a'yāna. ܕܝܠܕܐ h.a'yōno— relative. ܕܝܠܕܐ h.a'ra'ya ܕܝܠܕܐ h.a'rōyo—last (m.) ܕܝܠܕܐ h.a'rēna. ܕܝܠܕܐ h.a'rīno another. etc. (§ 15. n. 1 b.)

ܕܝܠܕܐ — ܕܝܠܕܐ pā'rēsia— hope, ܕܝܠܕܐ Rômē— ܕܝܠܕܐ Rūmi— Rome. etc.

o. Final wāv and yōd quiescent not preceded by a vowel, are silent: ܕܝܠܕܐ k.^et'al— they (mas.) killed. ܕܝܠܕܐ š'lah— they (m.) sent. etc.

ܕܝܠܕܐ Ak^hda— at once (only in E. S.)

ܕܝܠܕܐ Et^hma'l— ܕܝܠܕܐ Et^hmo'l— Yesterday.

ܕܝܠܕܐ Emmat^h— ܕܝܠܕܐ — Ema't^h. when. etc.

sonantal or closed syllable. Ex. בַּן - בָּ bān (Mal. ban);
 לַיִת - לָ laith. מַלְכִּי - מָ Malk.

Note. 1. The syllables in Aramaic begin with a consonant vocalised or quiescent. But there should not be more than one quiescent letter in the beginning of a syllable, or at its end in the middle of a word. Therefore, if two non-vocalised consonants occur consecutively in the middle of a word the first is taken along with the preceding syllable and the second along with the

following. Ex. נֶכְחַטְוִין - nek^h-te^vun, נֶכְחַטְבִּין nek^h-te^bhūn,
 מַלְכִּי mal-ke^hhōn. מַלְכִּי mal-ke^hhūn.

If there is only one non-vocalised letter it goes with the preceding syllable. Ex.

כְּתָבִי - kt^hav k^hōn. כְּתֹבִי ket^hob^h-k^hūn.

But if the first of the two quiescents be ז or ו preceded by י ,
 ח or ע the second also goes with the preceding syllable. Ex.

רֵחַ תַּנָּח Rē^h-t^haⁿa. רִיחַ תֹּנוֹ Rih^h-t^hōⁿo- Odourous.

כֵּן תַּנָּח kē^v-t^haⁿa, כִּבֵּן תֹּנוֹ kib^h-t^hōⁿo- Painsome.

2. No syllable begins with a vowel alone or a non-vocalised Alap or Yod. ז or ו at the beginning of a word or syllable is occulted or vocalised with י or ע respectively - זֵל ilē^h for זֶל , וֵל ēk^hal for וֶל etc (Vide PeAlap and PeYod Pe^{AL} verbs. § 79.)

3 For the East Syrians, the consonant with a short vowel which doubles the following vocalised letter does not form an open syllable. They call it an acute or sharpened syllable. Ex.

$\text{כַּטָּ} = \text{כַּטָּטָ}$ pronounced Kattava - Ka = kat is acute.

4. The number of syllables in a word varies from one to five and even six, 1 כַּטָּ 2 כַּטָּטָ . 3 כַּטָּטָטָ . 4 כַּטָּטָטָטָ .

5 כַּטָּטָטָטָטָ . 6 כַּטָּטָטָטָטָטָ .

(for **ܢܚܝܕ**) now (5 note 3). But in adding pronominal suffixes to verbal forms (Imperfect, Lamad weak § 299) ܢ is retained. Ex.

ܢܚܝܕܐܢܝܐ nehzēn—he will see me. **ܢܫܪܝܐܢܝܐ** nešrēv—We will relieve him etc.

2. Some are tended to absorb the sound of the non-vocalised wāv following the vowel ܐ by simply producing it, as

ܫܘܕܐܝܐ šūdaīya or **ܫܘܕܝܐ** šūdoīyo—Promise, instead of the proper pronunciation šuvdaīya or šuvdoīyo

E. Syllable.

§ 10. In Syriac a syllable is formed by a vocalised letter. A vocalised letter may be followed or preceded by a non-vocalised consonant. The non-vocalised letter at the beginning of a word forms one syllable with the following vocalised consonant. There should not be more than one quiescent letter at the beginning of a word or syllable. The quiescent letter immediately following a vocalised letter forms one syllable with it. According to the nature of their termination syllables are divided into two groups :—

i) Open syllable. * A syllable terminating in a vowel either followed by another vocalised letter or not is called a vocalic or open syllable. Ex. **ܡܐ** mā—

mo, **ܗܘ** hu, **ܬܐܘܬܐ** tā-vā-thā, **ܬܐܒܐܬܐ** tō-b^hō-tho


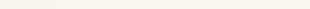
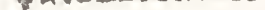
(Vide § 5 note 2-5), **ܬܐܘܬܐܘܬܐ** k^ethā-va — **ܬܐܘܬܐܘܬܐܘܬܐ** k^ethō-vo.

ii) Closed Syllable. A syllable terminating in one or more non-vocalised consonants is called a con-

* According to Mgr. C. J. David Vowels also are divided into 1) open (ie. long in an open syllable) 2) closed (ie. short in a closed syllable). 3) short (ie. short in an open syllable).

Ex. **كَيْتَلَاث** - كَيْتَلَاث k'etlāth. كَيْتَاوِين k'et'hā-vîn. كَيْتَاوِين k'et'hōb^hîn. etc.

2) On the penultimate syllable when the word terminates in a vowel. Ex. كَثَّاهَا k^hthâva. كَثَّاهَا

K'thōb^ho.  Mâlke, (E. & W.) 
M'rah^emōnûth^ho.  M'rah^emañnûth^a. etc.

D. Diphthong.

§ 9. There is no diphthong or double vowel, as such, in Syriac. With **o** or **u** non-vocalised preceded by a vowel a diphthong is formed. The diphthongs *ai* and *au* remain steady, particularly in the beginning of a word.

a) Diphthongs beginning with 'a' ÷ or ɤ. Ex.

٢٨٠ Baitha - ٢٨١ Baitho- house. ٢٨٢ K.aisa ٢٨٣

Kaiso - wood: timber.  Rauma -  Raumo -
height.  Saupa  Saupo - end etc.

b) Dipthongs beginning with a vowel other than

'a'- Ex. **سكتوا**: **سكتوا** šlīv, they became silent.

Akkīmiv - أَكْمِيصُ A'kīmiv I will raise
 him. etc.

Note 1. Zlāma 𐤆 followed by 𐤀 is only lengthened without forming diphthong. Ex. 𐤆𐤀𐤌𐤍 k^erēth- I called. 𐤏𐤍𐤏𐤍 nesnēn- he will hate me. The West Syrians in such instances often convert 𐤆 into 𐤇 as 𐤆𐤀𐤌𐤍 k^erīth- I called, 𐤇𐤀𐤌𐤍 Mēkīl

Ha'yussōno. ܚܝܘܣܫܐܢܐ = Raggussana (Mal. Rangussāna)

ܠܐܝܠܐܢܐ Ra'gussono. (Vide § 16).

Note 1. The assimilated letter reflects in the duplicated letter into which it is assimilated. (§ 71).

2. Some go so far as to make assimilation between the non vocalised last letter of the preceding word and the first letter of the

following word. Ex ܐܡܡܪܝܐ 'Ammarya ܐܡܡܪܝܐ 'Am-

moryo. ܐܠܠܒܒܐ 'Allebba, (Mal. 'Allemba) ܐܠܠܒܒܐ

'Allēbo ܐܠܠܒܒܐ Bēttoma, ܐܠܠܒܒܐ or ܐܠܠܒܒܐ Bēttōma or Bettūma. etc.

3 The change of pronunciation caused in the preceding letter (1) by the influence of the following letter also is called Assimilation. Ex ܪܝܟܫܐ Rek^hsa; ܡܝܓܕܐ Pugdāna. ܡܝܓܕܐ Yagdāna. etc. But this change of sound by attraction is not practically observed. It is not the proper sound of the letter, but only a barbarous provincialism.

C. Accent-Tonic.

§ 8. Some signs in imitation of the Hebrew system of accentuation were adopted by the Syrians, to mark accents. But they appear only in ancient manuscripts of the Bible. Generally the accent falls: 1) On the final syllable when the word terminates in a consonant.

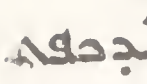


(1) So i) a non- followed by a vocalised ܐ or ܐ becomes ܐ in pronouncing

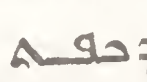
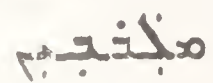








ii) . . . ܐ . . . ܐ . . . ܐ . . . ܐ . . .

iii) . . . ܐ . . . (or not) ܐ . . . ܐ . . .




iv) ܐ (or not) hard aspirate letter . ܐ . .

v) ܐ . . . ܐ . . . ܐ . . . ܐ or ܐ . . .






a) The first of the two letters (unless it be one of ) is assimilated into the following vocalised letter even if it has a (virtual) S'va (§ 15) Ex.  M'ed'ak'kīn = M'ed'ak'kīn powdering.  Mal'lath = Mallath- She spoke.





b) If one letter differs from the other in aspiration in the case of  (§ 16. ff.) assimilation does not take place. Ex.  M'elab'vīn (1st  hard and 2nd  soft).  Ettak'kat'. (1st  soft & 2nd  hard).  M'mak'k'īn. (1st  hard & 2nd  soft).

c But a soft Ta'w or Da'lath non-vocalised followed by a hard Ta'w or Da'lath or T'e'th vocalised or not is rendered hard and assimilation takes place.






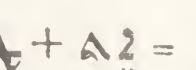

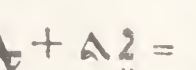
Ex.  +  =   = mārōtta:

 +  =   Mōrūtto.  +  =  




'Etta.  +  =   'itto.  +  or  + 


Ett'var. or Ett'vār (W.)  +  =   - Eddallah.






 +  =   - Edda'lāh.  +  =  

Ettaš'si  +  =   - Ettaš'si.  +  =  

Ett'mar.  +  =   - Ett'mār.

ii. Assimilation between the letters of the same organ. Ex.  Hassa,  Hasso  Šattōn

 Šōttūn.

iii. Assimilation between the letters of similar articulation. Ex.  Hayyusāna.    

M'kaddeṣ or Mal. M'kandeṣ). But the East Syrians of Malabar retain the nasal sound together with the hard aspirate if no syllable comes after it, as ܠܡܒ ܠēmb- my heart, ܚܘܡܒ ܚ.umb, my charity, etc. (1)

5. Though the West Syriac does not admit duplication, it allows to have the letters affected by its (duplications) influence in the course of inflexion of words, (Vide § 131 ff, § 145 ff, § 159 ff, § 168 ff).

B. Assimilation of Consonants.

§ 7. By assimilation is meant the incorporation of one consonant into another. There are two kinds of assimilation. In one the assimilation takes place only in pronunciation; in the other the assimilated consonant disappears in writing too. The former only is dealt with at present; the latter will be treated in the lessons on Pe Nūn, Concave and Double Ain verbs and on particles (§ 268).

The letter into which another letter is assimilated is doubled in pronunciation. The assimilation takes place in the living speech generally between i) the same letters, ii) letters of the same organ, or iii) between letters of similar articulation in the middle of a word. The first of the two letters, ie. the letter that is assimilated, does not have any vowel, while the second may or may not have.

i) Assimilation between the same letters. Ex.

ܣܡܡܘܢܐ Sammōne, ܣܡܡܐܝܢܐ Sammaïne - medicines;
ܓܠܠܐ Galle ܓܠܠܐܐ Galle - waves; ܐܠܠܐܬܐ 'Alla-
tha, ܐܠܠܐܬܐ 'Allōtho- fruits. etc.

(1) Some grammarians, though not commonly accepted, give ܬܡܒܐ - tambourine and ܪܥܡܐܝܢܐ - messenger as exceptions to this rule. According to them the doubled ܐ of ܬܡܒܐ and ܪ of ܪܥܡܐܝܢܐ become soft on the loss of vowel?

analogy of the words of the same form. Ex. ܚܕܝܬܐ (for ܚܕܝܬܐ) Hādūtha-joy. ܐܬܝܠܕ (for ܐܬܝܠܕ) Ethīled- was born. etc. (Vide § 12. 4-5).

2. The East Syrians of Malabar give a nasal sound to the letters ܕ, ܠ, ܐ when duplicated as ܕܕܝܫܐ kandiša instead of kaddīša, ܐܐܒܕܐ Ambīda instead of Abbīda, ܫܫܓܝܐ Sangia instead of Saggīa, etc. This Aramaic way of pronouncing agrees with the pure Chaldaism, where all the doubled letters receive a nasal sound. (Joannes Buxterfius. Gram. Chald. & Syr. Lib. I. page 6. Basiliae MDCCLXX).

3. The vocalised letter following ܐ or ܐ is not doubled; but it may be pronounced hard (§ 16) or soft according to its etymological nature (1) Ex. ܕܒܐܠܐ kūbāla, not kubbāla; ܫܘܬܐ Sūtāra not Suttāra, ܕܪܐܐ Krōva, etc.

Exceptions:- ܠܒܒܐ hubba (Mal. hūmba) Charity love, ܐܒܒܐ 'ubba (Mal. 'umba) bosom, ܝܫܥܝܐ (ܝܫܥܝܐ : ܝܫܥܝܐ) Espugga (Mal. Espunga) Sponge. ܬܪܥܝܐ (ܬܪܥܝܐ) Trugga (Mal. Trunga) Pomegranate, ܕܠܐ Kolla (1) all, ܕܠܐ Kothīna-garment. The West Syrians also double the ܐ of ܕܠܐ in pronouncing as Kutthīno.

4. When the duplicated letter, in the course of inflexion, loses its vowel, it remains hard (§ 16) having only š'eva (§ 15-2) without doubling and nasal affection. Ex. ܡܠܒܒܐ Mēlab'eva (from ܡܠܒܒܐ Mēlabbev or Mal. Mēlambev) ܠܒܐܠܐ Leb'ehōn (from ܠܒܒܐ Lebba or Mal. Lemba) ܡܩܕܝܫܐ Mēqadēš'in (from ܡܩܕܝܫܐ Mēqadēš'in)

(1) The vowel o (or u West Syr.) is not written but only pronounced in ܕܠܐ Kōl. (ܕܠܐ Kolla) and ܡܠܬܐ Mettol. The

West Syrians mark the vowel sign- ܕܠܐ kūl, ܡܠܬܐ mēṭūl. Very rarely they add the vowel letter also as ܕܠܐ : ܕܠܐ

vowel. Ex. ⁷ⲕⲁⲧⲉⲗ kaṭṭel. ⁷ⲕⲁⲕⲁⲓⲁ Zakkāya ⁷ⲕⲁⲕⲁ Hekka etc. Where the East Syrians double the consonant the West Syrians prolong the short vowel preceding that consonant as ⁷ⲕⲁⲧⲉⲗ kâṭel. ⁷ⲕⲁⲕⲁⲓⲁ Zākōyo. ⁷ⲕⲁⲕⲁ Hēko etc. There is no sign to mark the doubling of letters in Syriac as the “thashdid” in Arabic.

The East Syrians retain the doubling of vocalised consonants immediately following a short vowel everywhere except:

1) When the vocalised letter following a short vowel is a guttural or ⁷ⲕ. In such cases the short vowel, which causes the doubling, is lengthened. Ex. ⁷ⲕⲁⲕⲁ s̄āri ⁷ⲕⲁⲕⲁ Hārar, ⁷ⲕⲁⲕⲁ Rāhem, ⁷ⲕⲁⲕⲁ Ahev, ⁷ⲕⲁⲕⲁ Rā‘i. etc.

2) When the vocalised letter follows an initial Alap with ⁷ⲕ or ⁷ⲕ which (vowels) other letters in such a position do not admit. Ex. ⁷ⲕⲁⲕⲁ Aḷāha, ⁷ⲕⲁⲕⲁ Aḷva, ⁷ⲕⲁⲕⲁ Aḷdōm ⁷ⲕⲁⲕⲁ ēvad ⁷ⲕⲁⲕⲁ ēmar. (Vide P^eAL verbs No. § 79 § 18.4)

3) When the vocalised letter following a short vowel (especially p^haha ⁷ⲕ) is wāw (∘) the East Syrians even change ⁷ⲕ into ⁷ⲕ before ∘. Ex. ⁷ⲕⲁⲕⲁ (for ⁷ⲕⲁⲕⲁ) Hāvi, ⁷ⲕⲁⲕⲁ (for ⁷ⲕⲁⲕⲁ). They indiscriminately make this change of ⁷ⲕ into ⁷ⲕ (in writing not in pronouncing) even when wāw is not vocalised. Ex. ⁷ⲕⲁⲕⲁ (for ⁷ⲕⲁⲕⲁ) Havba, ⁷ⲕⲁⲕⲁ (‘or ⁷ⲕⲁⲕⲁ) Ravma. But the West Syrians render ⁷ⲕⲁⲕⲁ into ⁷ⲕⲁⲕⲁ before waw. Ex.

⁷ⲕⲁⲕⲁ or ⁷ⲕⲁⲕⲁ for ⁷ⲕⲁⲕⲁ (§ 30. 7–8. for exception. see § 95 A footnote.)

Note 1. There takes no doubling if the vowel on the consonant following the short vowel is not due to it according to the

ܒܢܝܝܬ B'naik &c. (C. J. D. & Rah. 15. vi; but see No. 278 B iii)

5. In both the systems (E. & W.) all the vowels are pronounced short when they stand at the beginning of a closed syllable except the final (Vide 3-4 above) or they terminate

a word. Ex. ܒܝܝܬ ⁹baïša ܒܝܝܬ ⁹boyšo-poor; ܡܠܟܐ ⁹melka

⁹ܡܠܟܐ ⁹melko counsel. ܪܗܡܐ ⁹Rahma ܪܗܡܐ ⁹Rohmo friend. syllables see No. § 10 below).

Rem. But the East Syrians of Malabar, away from the home of Syriac and not in touch with the progressive changes in the language in later times, generally do not stick fast to this rule of pronunciation, especially, with regard to ܐܘܩܦܐ at the beginning of participles and nouns of the form ܦܕܠܐ except in a few words like ܡܪܝܐ ⁹Marya Lord. ܐܠܡܐ ⁹Alma world. etc.

6. The vowel signs of the Greek system are marked generally above the letter as ܡܠܟܐ ⁹⁷Malko-king, ܡܝܫܝܚܐ ⁹⁷Mi'siho-Christ, the Anointed. Rarely they are marked below the letter, inverted as: ܡܠܟܐ ⁶^Δmalko. ܐܠܫܐ ⁶^Δ^ΔAlōho-God. This in-

version is not necessary for ܐ ܝ and ܐ and they maybe marked as

⁹^Δܡܠܟܐ : ⁶^Δܡܠܟܐ : ⁶⁷ܡܠܟܐ gušmo-body. ⁹ܡܠܟܐ
: ⁶^Δܡܠܟܐ : ⁶⁷ܡܠܟܐ melko-counsel etc.

LESSON III.

A. Doubling or Duplication.

§ 6. By doubling or duplication, here, is meant the doubling of a letter in pronouncing (not in writing) in certain positions. Such doubling has long since fallen into disuse in the West Syriac. The actual doubling occurs in a vocalised letter immediately following a short

2. The vowels H^evōso 𑌕 and 'E^eōso 𑌖 (2) may be added to letters with or without the vowel-letters yōd and waw respectively as 𑌕 or 𑌕𑌖 bu, 𑌖 or 𑌖𑌖 hu. 𑌕 or 𑌕𑌖 ri. (Vide § 4. note 2.) The vowel signs are marked over the letter

preceding and not over **u** and **o** as **ou** hu, **oi** hi; **oe** be, **au**-
bu. etc. The West Syrians were wont to put a dot below **yūd** to desig-
nate the original **ī**, and below **wāw** to designate the original **ū**
and a dot above **wāw** to designate the original **o** besides marking
the Greek signs.







3. In the West Syriac: a) all the Vowels are pronounced long when the following letter is vocalised, as رَا; Rābo, تَيْبَا; Tēbo.

b) H^evōso ɹ and R^evōso ʌ are long also when they are followed by a non-vocalised ʃ or ɹ. Ex. ʃ̄ gēro, ʃ̄ kōrēn ʃ̄ kīno. etc.

c) In the East Syriac also Zlama ܙ is lengthened from one long vowel together with } or ܐ following. Ex. ܙܐܚܐ Rēha.

4. In both the East and West Syriac all the vowels are Pronounced long: *a*) when they are on the penultimate or *b*) in monosyllabic words followed by a single non-vocalised consonant.

Ex. a) **نَـ** neprōq. **نَـ** nep'rūq, **مَـ** māra'n, **مَـ** mōra'n.

b)  la'n,  la'n. ,  mēn;  -  qūm.
etc.

Rem. i. But the East Syrians of Malabar do not prolong P^haha ÷ and Zlāma Pšīqa 𐤌 in such positions; they pronounce them short as 𐤌 mān; 𐤌 krêv. 𐤌 lân etc.

Exception. کَن: کَن Batharkēn.

ii. The vowel on the penultimate is not lengthened if more than one consonant come after it, as كَدَّ - كَدَّ^٧ laith; كَدَّ =

(2) is marked without **o** only in **كُل** **kuḷ** and **كُلُّهُ** for **كُلُّهُ**
and **كُلُّهُ** (§ 6-3 note 3. f. n.)

after the letters א ב ג ד ה ו ז ט י כ, which are not joined to the following letter. (vide § 2. 1)

3. The vowels i and u are naturally long. They are short in a closed syllable, which does not terminate a word. (vide. No. 10)

4. ֹ is pronounced long only when it is followed by a vowel or when it forms the final syllable followed by a single consonant. (vide § 5 note 3. 4)

The West Syrian Vowels.

§ 5. The West Syrians invented a system of Vowel designation by small Greek letters set above or below the letter. Hence the vowels of this system are generally termed Greek signs. (1)

| Names. | Gr. Signs. | E. Syr. equivalent | Powers | Example. | Meaning |
|----------------------------|------------|--------------------|-----------------------|----------|-------------------|
| פֿתּוּחַ P't'ohō (Pa'thah) | ⲓ | ⲓ | a ā | ⲁⲙⲁⲛ | ā mān. with us |
| ⲙⲓⲙⲁ Z'eqōfo | ⲟ | ⲟ | o ō | ⲕⲟⲟ | kōlo. voice |
| ⲙⲓⲙⲁ H'vōs'ō (Heebes) | ⲓ | ⲓ | (older ā)
ī | ⲁⲙⲁ | īmī. he swore |
| ⲙⲓⲙⲁ R'vōs'ō (Erbes) | ⲛ | ⲛ | (partly old ē)
e ē | ⲕⲉⲛⲉ | kēnē. nests |
| ⲙⲓⲙⲁ 'E's.ōs'ō (oosōos) | ⲟ | ⲟ | ū | ⲕⲟⲟⲟ | kūmūn. [stand ye. |
| | | (partly old ō) | | | |

Note 1. Observe how vowels are added to letters:—

ⲁ ba, ⲟ bo, ⲓ bi, ⲓ be, ⲟ bu.

ⲁ ha, ⲟ ho, ⲓ hi, ⲓ hē, ⲟ hu. etc.

(1) The pronunciation according to the Eastern system of vowels is genuine and more exact. The Western system represents in many parts a corruption – a provincialism. (Vide Noldeke § 9; C. J. David and Rahmani. § 43. V)

introduction these letters are accompanied by signs denoting the respective vowels. Vowels are marked by particular signs appended to letters. Separate vowel systems are employed in the Eastern and Western scripts.

The East Syrian Vowels.

§ 4. According to the time of origin the Eastern system of vowels is previous to the Western. They are marked by putting dots above or below the letters. This dot-system of vowels was used also in the West Syriac even after the adoption of a separate system.

| Names * | Signs. | Powers. | Examples. | Meaning |
|--|--------|---------|---------------------------|-------------|
| ܐܬܐܗܐ I ^e tāha | ⲁ | a | ܫܠܗ Š ^e lah. | He sent |
| ܙܥܩܦܐ Z ^e qāpa | ܐ̇ | ā | ܫܠܡܐ Š ^e lāma. | Peace |
| ܙܥܠܡܐ ܡܫܝܩܐ Z ^e lāma p ^e šīqa ¹ | ܐ̇ | e | ܢܝܒܝܢ nezben. | He will buy |
| ܙܥܠܡܐ ܩܝܫܐ Z ^e lāma Qasya ² | ܐ̇ | ē | ܡܝܪܐ pēre. | Fruits |
| ܠܝܠܐܝܬܐ H ^e vaśa ³ | ܐ̇ | i | ܫܪܝ š ^e ri. | Solve thou |
| ܠܝܠܐܝܬܐ R ^e vaḥa ⁴ | ܐ̇ | o | ܩܠܐ q ^e ōl. | Kill thou |
| ܠܝܠܐܝܬܐ R ^e vaśa ⁵ | ܐ̇ | ū | ܕܘܢܘܢ dūnūn. | Judge ye |

Note. 1. Vowels are added to letters as shown below:

ⲁ - a, ⲁ̇ - ā, ⲁ̈ - a, ⲁ̄ - ē, ⲁ̆ - i, ⲁ̇ - o, ⲁ̈ - u
 ⲁ̇ - ha, ⲁ̇ - bā, ⲁ̇ - be, ⲁ̇ - bē, ⲁ̇ - bi, ⲁ̇ - bo, ⲁ̇ - bu
 ⲁ̇ - h, ⲁ̇ - hā, ⲁ̇ - he, ⲁ̇ - hē, ⲁ̇ - hi, ⲁ̇ - ho, ⲁ̇ - hu
 etc.

2 Note that the vowels ⲁ̇ ⲁ̈ ⲁ̆ are written detached

A non-vocalised Alap in a word makes the preceding ā and ē (and in West Syriac ī also) long; a non-vocalised yod in a word makes the preceding ē long (§ 5. note 3)

* Some vowels have other names as (1) R^evaśa Arrik^{ha}; (2) R^evaśa karya, (3) Hības, (4) ‘Eśaśa Alliza (5) ‘Eśāśa R^eviḥa and ‘Emaqa.

4 E. Dentals. שׁנא יא תה S'enna ya tha. א. ע. ה. ו.

W. „ שׁנו יו תו Sēnōyotho. ה. ו. א. ו.

5 E. Labials. שׁפא תה יא תה Sepwa tha ya tha. א. פ. ו. א.

W. „ שׁפ״ו תו נ״ו יו תו Sep^hwo tho nō yo tho. פ. ו. א. ו.

Note 1. The Dentals א ע ה ו are also called sibilants (משׁרץ מן Mašarqānya tha) because of their hissing sound. The letters א א ף are pronounced with the help of teeth also, and therefore some grammarians group them with the Dentals. Notice that the dentals א ע ה ו cannot be pronounced without the help of the tongue. To say more correctly א א ף together with א ע ה ו form a group of Lingual-dentals or Dental-linguals.

2. Because Resh ר keeps some properties particular to the gutturals it is sometimes grouped with them disregarding the organ producing it. When the gutturals Alap (not weak) and Resh terminate a word without vowel they prefer to be preceded by the vowel 'a' א ך instead of 'e' א ך. Ex. הָאֵדָר or הֹאֵדָר, דַּבָּהּ or דַּבָּהּ, etc. (Vide Nos. 64 A 2; 112- 1)

3. The letters ר א ו are called weak and others strong.

LESSON II.

VOWELS.

The letters א ו ף were used as vowels before the introduction of vowel signs (1) After their

(1) Alap (א) was used to mark the vowels a, ā, e. It is preserved now at the end of words after a, (ā) and ē; waw (ו) to mark the vowels o and u and Yod the vowel i.

5. Alap is only an asper lenis (ie. ʿ) like the Arabic Hamza (-ʿ) without vowel. It receives the sound of the vowel with which it is vocalised, as in ܐܠܗܐ Alaḥa, ܐܡܪܐ Emra etc. The non-vocalised Alap at the beginning of a word is occulted as in ܢܫܐ naš'a, ܠܪܥܢܐ H'rēna. In the middle of a word its vowel is transferred to the letter immediately preceding if it be non-vocalised as in ܐܬܝܐ (pronounced ܐܬܝܐ) Aṭev, ܬܝܡܐ Thōma &c. The W. Syrians pronounce ʿ as Yōd a vocalised Alap immediately following a vocalised letter as ܩܝܡܐ Qo'yēm.

6. The letters of the Alphabet are used as arithmetical figures. The letters from Alap (ܐ) to T'eth (ܬ) are used as units; those from yōd (ܝ) to S.ā dē (ܣ) as tens and those from Qōp (ܩ) to Taw (ܬ) as hundreds. For intermediary numbers units are written after tens and tens after hundreds. Ex. ܬܠܫ = 25; ܬܬܝܠܐ = 36; ܬܬܝܠܐ = 81; ܬܬܝܠܐ = 125 etc. (Vide Nos. 255 sq.)

Division of the letters of the Alphabet.

§ 3. With respect to the organs by which they are pronounced the letters of the Alphabet are classified as:—

1 E. Gutturals. ܓܓܪܝܬܐ Gagra'yātha. ܓ. ܓ. ܓ. ܓ. ܓ.

W. „ ܓܓܪܝܬܐ Gagro'yōtho. ܓ. ܓ. ܓ. ܓ. ܓ.

2 E. Linguals. ܠܝܬܐ Les'ānā'yātha. ܠ. ܠ. ܠ. ܠ. ܠ.

W. „ ܠܝܬܐ Les'ōnō'yōtho. ܠ. ܠ. ܠ. ܠ. ܠ.

3 E. Palatals. ܠܝܬܐ Hekka'yātha. ܠ. ܠ. ܠ. ܠ. ܠ.

W. „ ܠܝܬܐ Hēkōyōtho. ܠ. ܠ. ܠ. ܠ. ܠ.

Names of some letters have variations (1) Ālaf, Ālef, Ālep for the East Syrians; Ōlef, Ōlep for the West Syrian; (2) Dālad^h (East) and Dōlad^h (West). (3) Zain (4) 'Ain (Heb.) (5) A dot is put under the English letters to denote the hard or hissing sound of the corresponding Syriac letter. (6) Some grammarians give slight variations in the "powers" of some letters like .ḡ .ḡ .ḡ .ḡ .ḡ in certain positions. That is based on mere provincialism.

(vide No. 7 -iii -note 3 foot note)

§ 2. The following may be noted specially with regard to the letters of the Alphabet.

1. The eight letters ḡ .ḡ .ḡ .ḡ .ḡ .ḡ .ḡ .ḡ occurring in any word are not joined to the following letter. Hence any letter immediately following them does not admit the connecting line on the right. Ex.

ḡḡḡḡ - S'uvh^a (E.) ḡḡḡḡḡḡ S'ub^hh^o (W.) ḡḡḡḡḡḡ S.urta-

ḡḡḡḡḡḡ S.urto. ḡḡḡḡḡḡ Uzaila, ḡḡḡḡḡḡ Uzailo.

ḡḡḡḡḡḡ Ahrōn - ḡḡḡḡḡḡ Ahrūn.

2. In the West Syriac Olaf ḡ is written slanting to the left when, not joined to a preceding letter, it stands before Lomad. Ex. ḡḡḡḡḡ Alōho; ḡḡḡḡḡ Vāloho; the final Olaf just preceded by Lomad is joined to that Lomad as ḡḡ or ḡḡ.

3. Kap and nun written alone are usually doubled as ḡḡ ; ḡḡ .

4. The East Syrians may sometimes join the final Alap to the preceding Taw as ḡḡ instead of ḡḡ ex- ḡḡḡḡ for ḡḡḡḡḡḡ Tavt^ha = Tavsa. They also conjoin the initial ḡ to the ḡ immediately following as if to form a double letter as ḡḡ for ḡḡ . ex. ḡḡḡḡ for ḡḡḡḡḡḡ Betla. The latter occurs only in manuscripts.

| | | | | | | | |
|-------------------|----|------------------|-------|----|----|---------------------------------|-----|
| Yōd ^h | 𐤛 | Yūd ^h | 𐤙 | י | י | y i | 10 |
| Kāp | 𐤑 | Kōf | 𐤒 | כ | כ | k k ^h | 20 |
| Lāmād | 𐤌 | Lōmad | 𐤍 | ל | ל | l | 30 |
| Mīm | 𐤏 | Mīm | מ | מ | מ | m | 40 |
| Nūn | 𐤎 | Nūn | נ | נ | נ | n | 50 |
| Semcath | 𐤓 | Semcath | ס | ס | ס | s | 60 |
| 'E (4) | 𐤅 | 'E | ע | ע | ע | 'a
guttural | 70 |
| Pē | 𐤂 | Pē | פ | פ | פ | p. p ^h . f. | 80 |
| S'adē | 𐤔 | S'ödē | שׁ | שׁ | שׁ | S'. s. (5) | 90 |
| Qōf | 𐤕 | Qōf | ק | ק | ק | k q (6) | 100 |
| Rē ^h | ר | Rīš ^h | רִישׁ | ר | ר | r | 200 |
| S ^h in | שׁ | hīn | הין | ח | ח | s ^h . s ^v | 300 |
| Tāw | ת | Tāw | תא | ט | ט | t ^h | 400 |

SCRIPTS

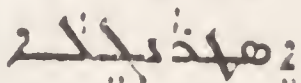
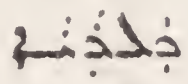

| Names of letters * | | Estrangela | | | | East Syriac | | West Syriac | | Numerical Value |
|--------------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|
| Western | | Eastern | | Lower | | Lower | | Lower | | |
| English. Syriac | English. Syriac | English. Syriac | English. Syriac | English. Syriac | English. Syriac | English. Syriac | English. Syriac | English. Syriac | English. Syriac | |
| A'ap (1) | ܐܰܡܰܝܰܐ | ܐܰܡܰܝܰܐ | ܐܰܡܰܝܰܐ | ܐܰܡܰܝܰܐ | ܐܰܡܰܝܰܐ | ܐܰܡܰܝܰܐ | ܐܰܡܰܝܰܐ | ܐܰܡܰܝܰܐ | ܐܰܡܰܝܰܐ | 1 |
| Bēth | ܒܰܬܰܐ | ܒܰܬܰܐ | ܒܰܬܰܐ | ܒܰܬܰܐ | ܒܰܬܰܐ | ܒܰܬܰܐ | ܒܰܬܰܐ | ܒܰܬܰܐ | ܒܰܬܰܐ | 2 |
| Gāmai | ܓܰܡܰܝܰܐ | ܓܰܡܰܝܰܐ | ܓܰܡܰܝܰܐ | ܓܰܡܰܝܰܐ | ܓܰܡܰܝܰܐ | ܓܰܡܰܝܰܐ | ܓܰܡܰܝܰܐ | ܓܰܡܰܝܰܐ | ܓܰܡܰܝܰܐ | 3 |
| Dālath (2) | ܕܰܠܰܬܰܐ | ܕܰܠܰܬܰܐ | ܕܰܠܰܬܰܐ | ܕܰܠܰܬܰܐ | ܕܰܠܰܬܰܐ | ܕܰܠܰܬܰܐ | ܕܰܠܰܬܰܐ | ܕܰܠܰܬܰܐ | ܕܰܠܰܬܰܐ | 4 |
| Hē | ܚܰܐ | ܚܰܐ | ܚܰܐ | ܚܰܐ | ܚܰܐ | ܚܰܐ | ܚܰܐ | ܚܰܐ | ܚܰܐ | 5 |
| Wāw | ܘܰܐ | ܘܰܐ | ܘܰܐ | ܘܰܐ | ܘܰܐ | ܘܰܐ | ܘܰܐ | ܘܰܐ | ܘܰܐ | 6 |
| Zain (3) | ܙܰܐ | ܙܰܐ | ܙܰܐ | ܙܰܐ | ܙܰܐ | ܙܰܐ | ܙܰܐ | ܙܰܐ | ܙܰܐ | 7 |

ARAMAIC GRAMMAR

PART I

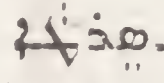
LESSON I

THE ALPHABET

§ 1. The Aramaic or Syriac Alphabet has twenty two letters. They are written in three different scripts. They are:— 1. The Estrangela  2. Chaldean  or Eastern; 3. Peshittha  or Western. The letters are written from right to left. They all represent consonants. The letters have numerical values also. Several of these letters are written in slightly different forms according to whether they 1. stand alone, or 2. are joined to a preceding letter, or 3. are joined to a preceding and a following letter, or 4. are joined to a following letter only. The table given below shows the different forms, sounds and numerical values of the letters of the Aramaic Alphabet.

Note. 1. The Estrangela is the most ancient form of Aramaic script. It was used for writing copies of the Bible. Hence it derived its name Estrangela, meaning Bible character—a compound of two Arabic words, Sitrun=Character, and Ingil=Gospel.

2. The Chaldean or East Syrian script is a modified form of the Estrangela. This script was used by the East Syrians of whom the majority in course of time, fell into Nestorianism. It is, therefore, also known as the Nestorian script. The name East Syrian is preferred in this book *

3. The Peshittha or West Syrian script is a further modification of the Estrangela. This script was used by the West Syrians, of whom a great majority accepted Jacobitism while others remained Catholic under the name of "Maronites" after St. Maron. It was, therefore, also called Jacobite or Maronite script. It has got also another name—Serttha - —character. The name "West Syrian" is preferred in this book.

* The East Syrian script is mainly used in the present work.

| | | | |
|------------------|-----|---|-----|
| § 158 | I | أَمْوَلٌ used as adverb. | 388 |
| | II | The same verb not repeated in the relative clause. | 388 |
| § 171 | I | Principal verb Impf, dependent Pf denotes future perfect. ... | 425 |
| | II | Agent governed by اِ in passive constructions | 426 |
| § 181 | | Infinitive to express purpose. ... | 452 |
| Particles | | | |
| § 27 | V | a) Case forming preposition repeated or not | 55 |
| | | b) Case do do repeated. | 55 |
| § 47 | I | Position— near, at | 101 |
| | II | Motion to | 102 |
| | III | Motion from | 102 |
| | IV | Motion from to | 102 |
| | VI | Preposition اِ : اِ | 102 |
| § 54 | III | لَا for negation and prohibition. . | 120 |
| | V | Prep. لَ to denote price; time etc; اِ time .. | |
| § 81 | I | a) Motion through, b) rest in, c) rest on. | 199 |
| | II | Indirect speech introduced by هُ . | 199 |
| § 84 | II | Prep. لَ optional to express ‘in’, ‘at’ with اِ . | 208 |
| § 88 | | Construction with Interjection اِو | 220 |
| § 119 | II | Prep. لَ governs the Instrument. | 293 |
| § 127 | II | Prep. اِو denoting want. . . . | 309 |
| § 136 | I | Preposition repeated or not. . . . | 331 |
| | II | Preposition to pronouns repeated. . | 331 |
| § 141 | | Prep. لَ prefixed for adverbial force. | 341 |
| § 148 | | Prep. اِو governs noun after perfect participle. | 359 |
| § 155 | | Prep. اِو meaning at, on, etc. . . . | 379 |
| § 161 | | اِو to introduce conditional clause. . | 394 |

| | | | | | |
|-------|---------|--|-----|-----|----------|
| § 49 | I | אָז : אַז indefinite. | ... | .. | 109 |
| | II, III | אָז : אַז as copula. | ... | .. | „ |
| | IV | אָז to have. אַז not to have. | .. | .. | „ |
| § 52 | I | Infinitive, use. | ... | ... | 115 |
| | III | Imperative, use. | ... | ... | 115 |
| § 54 | I | Imperfect, use. | ... | ... | 119 |
| | II | אָ Prefixed to Impf. and participles to express purpose. | ... | ... | 119 |
| | IV | Verbs taking object with prep. אַ : אַז : אָז | 120 | | |
| § 66 | I | Present tense as future and subjunctive. | 149 | | |
| | II | Perfect participle governs the agent by אַז : אָז : אָז | „ | | |
| | III | The same predicate to more than one subject. | ... | ... | |
| § 75 | I | Participle denoting contemporary tense. | 177 | | |
| § 78 | II | Perfect in the dependent clause as futureperfect. | ... | ... | 188; 425 |
| | III | a) Perfect denotes event in the past. | 188 | | |
| | | b) Perfect used to denote future. | 189 | | |
| | IV | Intransitive verbs followed by personal pronouns in the Dative. | ... | ... | 189 |
| § 84 | I | Perfect participle אָז denoting futurity. | 208 | | |
| § 96 | II | Verb אָז understood; not repeated. | 248 | | |
| | III | אָ only before the first verb; repeated or not before other verbs. | 249 | | |
| § 119 | I | Change of Active voice into passive. | 293 | | |
| | III | Active verbs used as passive. | 293 | | |
| § 127 | I | Present participle אָז to denote purpose. | 309 | | |
| | III | אָז governs the noun with prep. אַ or אָז or with out prep. | 309 | | |
| | IV | Perfect used as present. | ... | ... | 310 |
| § 130 | | אָז Governs the object with prep. אַ or אָז. | 316 | | |
| § 148 | | Imperfect expresses wish or desire. | 348 | | |

| | | | |
|-------|----------|---|-----|
| § 63 | I | Demonstrative pron. used as adjective. | 134 |
| | II | Do. to point out two objects. | " |
| | III & IV | Do. to point out three objects. | 135 |
| | V | Do. to avoid repetition. | 135 |
| | VI | Relative ? with other pronouns. | 136 |
| | VII | Demon. f. s. to represent mental idea, phrase etc. | " |
| § 75 | II | A Pronoun object to several verbs. | 179 |
| § 78 | I a) | Relative ? prefixed to verb after particles. | 188 |
| | b) | ? is not prefixed to verb after ? meaning "as if". | " |
| | c) | ? prefixed to nouns with prep. Δ or ? .. | " |
| | IV | Personal pronouns in the Dative case after Intransitive verbs. ... | 189 |
| § 127 | IV | Relative ? without noun or pronoun referred to | 309 |
| § 163 | III | Pron. suffix personifies abstract nouns in ? . | 401 |

Adjectives.

| | | | |
|-------|-----|---|-------|
| § 27 | III | Case forming prep. not added to attributive adjectives. | P. 55 |
| | IV | Adj. attributive generally follows the noun. | 55 |
| § 66 | IV | Participles used adjectively. ... | 149 |
| | V | Adjectives used predicatively. ... | 149 |
| § 78 | V | Nouns put in the Genitive for the force of Adjectives. | 189 |
| § 164 | II | Attributive adjectives do not admit pron. suffixes. | 401 |
| § 178 | | Adjective attributive defining a collective noun. | 443 |

Verb.

| | | | |
|------|-----|--|-------|
| § 27 | I | Copula "is" omitted. | P. 55 |
| § 32 | III | Agreement, position, of predicate. | 65 |
| § 35 | I | The same verb predicate to more than one clause. | 71 |
| | II | Agreement of predicate to more than one sing. noun of the same gender. | 71 |

| | | |
|-------|--|-----|
| | Conjugation | 449 |
| § 180 | List of a few deponent verbs | 450 |
| § 181 | Syntax - Vocabulary | 452 |
| | Exercise 37 A. & B | 454 |

B. Rules of Syntax.— Noun.

| | | | |
|-------|------|---|-------|
| § 27 | II | Dependent noun in the Genitive. | P. 55 |
| § 37 | I | Instrument with which, in the Ablative. | 76 |
| | II | Direct object in the Accusative and
other cases. | 76 |
| § 47 | V | Members of the body in the singular. | 102 |
| § 92 | I | Apposition noun | 231 |
| | II | The same subject to more than one
predicate. | 231 |
| | | „ The same object to more than one predicate „ | |
| | III | Collective noun as subject. | „ |
| § 96. | I a) | Noun designating weight etc in the
accusative. | 248 |
| | b) | Indirect object in the accusative
without Δ | 248 |
| | | Indirect object of Δ governed by
or also. | „ |

| | | | |
|-------|---|---|-----|
| § 164 | I | Noun in the Genitive case, intervention | 401 |
| | V | Apposition noun- intervention | 401 |
| § 167 | | The same word repeated for diversity. | 409 |

Pronoun.

| | | | |
|------|-----|--|----|
| § 32 | I | Personal pronoun as subject omitted. | 65 |
| | II | Do. Do. placed at the beginning. | „ |
| | IV | Pronoun used emphatically. | 65 |
| § 43 | I. | Pronominal suffixes not added to adjectives. | 89 |
| | II | Δ with Pron. suffixes. | 89 |
| | III | Pron. suffixes- agreement. | „ |
| | | Do. used emphatically | „ |
| | IV | Do. agreeing with more than one noun. | 90 |
| | V | Pronouns used reflexively. | „ |
| | VI | Reflexive use of Δ : Δ : Δ
with pron. suffixes. | 90 |

| | | |
|-------|--|-----|
| § 157 | A list of Pe weak APh'EL verbs | 387 |
| § 158 | Syntax- Vocabulary | 388 |
| | Exercise 31 A. & B. | 389 |
| | Lesson xxxv. APh'EL of 'Ain geminate verbs. | 391 |
| § 159 | Conjugation | 391 |
| § 160 | List of a few 'Ain geminate APh'EL verbs. | 393 |
| § 161 | Syntax- Vocabulary | 394 |
| | Exercise 32 A. & B. | 395 |
| | Lesson xxxvi. APh'EL of Concave verbs | 397 |
| § 162 | Conjugation | 397 |
| § 163 | A few Concave APh'EL verbs | 400 |
| § 164 | Syntax - Vocabulary | 401 |
| | Exercise 33 A. & B. | 403 |
| | Lesson xxxvii. APh'EL of Lamad weak verbs. | 405 |
| § 165 | Conjugation | 406 |
| § 166 | A few Lamad weak APh'EL verbs | 408 |
| § 167 | Syntax - Vocabulary | 409 |
| | Exercise 34 A. & B. | 410 |
| | ETTAPH'AL - Passive of APh'EL verbs | 413 |
| § 168 | Formation, Peculiarities etc. | 413 |
| | Lesson xxxviii. ETTAPH'AL verbs | 415 |
| § 169 | Conjugation | 415 |
| § 170 | A few ETTAPH'AL verbs | 422 |
| | Note, Anomaly | 425 |
| § 171 | Syntax - Vocabulary | 425 |
| | Exercise 35 A. & B. | 427 |
| | S ^v APh'EL and ES ^v TAPH'AL verbs | 331 |
| § 172 | Formation. | 431 |
| § 173 | Peculiarities in the conjugation | 433 |
| § 174 | Different shades of meaning | 434 |
| § 175 | Denominative verbs | 435 |
| | Lesson xxxix. S ^v APh'EL and ES ^v TAPH'AL | 435 |
| § 176 | Conjugation | 435 |
| § 177 | A few S ^v APh'EL and ES ^v TAPH'AL verbs. | 442 |
| § 178 | Syntax - Vocabulary | 443 |
| | Exercise 36 A. & B. | 445 |
| | Lesson xl. Deponent verbs | 448 |
| § 179 | General notions | 448 |

| | | |
|-------|---|-----|
| § 138 | A few Double 'Ain PA'EL verbs | 338 |
| § 139 | PA'EL of Concave verbs – Conjugation. | 339 |
| § 140 | A few Concave PA'EL verbs | 340 |
| § 141 | Syntax – Vocabulary | 341 |
| | Exercise 26 A. & B. | 342 |
| | Lesson xxx. PA'EL of Lamad weak verbs. | 344 |
| § 142 | Conjugation | 345 |
| § 143 | A few Lamad weak PA'EL verbs | 347 |
| § 144 | Syntax – Vocabulary | 348 |
| | Exercise 27 A. & B. | 349 |
| | ETHPA'AL– Passive of PA'EL verbs | 352 |
| § 145 | Formation, peculiarities etc. of ETHPA'AL verbs. | 352 |
| | Lesson xxxi. ETHPA'AL verbs ending in a strong letter | 354 |
| § 146 | Conjugation | 355 |
| § 147 | A few ETHPA'AL verbs ending in a strong letter | 357 |
| § 148 | Syntax – Vocabulary. | 359 |
| | Exercise 28 A. & B. | 361 |
| | Lesson xxxii. ETHPA'AL of Lamad weak verbs. | 364 |
| § 149 | Conjugation | 364 |
| § 150 | A few Lamad weak ETHPA'AL verbs | 366 |
| | Syntax (recapitulation) – Vocabulary. | 367 |
| | Exercise 29 A. & B. | 367 |
| | APh'EL form of verbs | 370 |
| § 151 | Formation, peculiarities etc. of APh'EL verbs | 370 |
| § 152 | Different shades of meaning | 373 |
| | Lssson xxxiii. APh'EL of Strong verbs | 374 |
| § 153 | Conjugation | 374 |
| | Note. W. Syrian peculiarities | 377 |
| § 154 | List of a few APh'EL verbs | 377 |
| § 155 | Syntax– Vocabulary | 379 |
| | Exercise 30 A. & B. | 381 |
| | Lesson xxxiv. APh'EL of Pe Alap^r and Pe Yod verbs | 384 |
| § 156 | Conjugation | 385 |

| | | |
|-------|--|----|
| | Lesson XXIV. I. EThP^eEL of Strong verbs. | 28 |
| § 115 | Conjugation | 28 |
| § 116 | A few Strong verbs in the EThP ^e EL form. | 28 |
| | II. EThP^eEL of 'Ain geminate verbs. | 29 |
| § 117 | Conjugation | 29 |
| § 118 | A few Geminate verbs in th EThP ^e EL
form | 29 |
| § 119 | Syntax – Vocabulary | 29 |
| | Exercise 21 A. & B. | 29 |
| | Lesson XXV. | |
| | EThP ^e EL of Pe Alap and Pe Yod verbs. | 29 |
| § 120 | I. EThP ^e EL of Pe Alap verbs– conjugation. | 29 |
| § 121 | A few Pe Alap verbs in the EThP ^e EL form. | 30 |
| § 122 | II. EThP ^e EL of Pe Yod verbs– conjugation. | 30 |
| § 123 | A few Pe Yod verbs in the EThP ^e EL form. | 30 |
| § 124 | Syntax Vocabulary , | 30 |
| | Exercise 22 A. & B. | 30 |
| | Lesson XXVI. EThP^eEL of Lamad weak verbs. | 30 |
| § 125 | Conjugation | 30 |
| § 126 | A list of Lamad Alap EThP ^e EL verbs. | 30 |
| § 127 | Syntax – Vocabulary | 30 |
| | Exercise 23 A. & B. | 31 |
| | Lesson XXVII. EThP^eEL of Sibilant verbs. | 31 |
| § 128 | Conjugation | 31 |
| § 129 | A list of Sibilant EThP ^e EL verbs . | 31 |
| § 130 | Syntax – Vocabulary | 31 |
| | Exercise 24 A. & B. | 31 |
| | PA ^e EL of verbs | 31 |
| § 131 | Formation, peculiarities etc. of PA ^e EL verbs. | 31 |
| § 132 | Different shades of meaning | 32 |
| | Lesson xxviii. PA^eEL of Strong verbs | 32 |
| § 133 | Conjugation | 32 |
| § 134 | A few Strong PA ^e EL verbs | 32 |
| § 135 | PA ^e EL of Pe Alap and Pe Yod verbs . | 33 |
| § 136 | Syntax – Vocabulary | 33 |
| | Exercise 25 A. & B. | 33 |
| | Lesson xxix. PA^eEL of 'Ain geminate verbs. | 33 |
| 137 | Conjugation | 33 |

| | | |
|--|--|--------|
| § 86 | Conjugation – Peculiarities | 214 |
| § 87 | A list of Geminate verbs– different groups. | 216 |
| | Note – Anomalies | 218 |
| § 88 | Syntax – Vocabulary | 220 |
| | Exercise 16 A. & B. , | 221 |
| Lesson XX. P^eAL ‘Ain Waw or Concave verbs. | | 223 |
| § 89 | Special features | 223 |
| § 90 | Conjugation – Peculiarities | 224 |
| § 91 | A list of Concave verbs | 229 |
| § 92 | Syntax – Vocabulary | 231 |
| | Exercise 17 A. & B. | 233 |
| Lesson XXI. P^eAL Lam d weak verbs . | | 236 |
| § 93 | Lamad weak – Lamad Alap and
Lamad Yod verbs | 236 |
| § 94 | Lamad Alap verbs – Conjugation | 236 |
| § 95 | A. Lamad Alap – regular verbs | 243 |
| | B. 1. Lamad Alap Pe– Nün;
2 𐤀𐤍𐤔 . 3 𐤀𐤍𐤔 etc. | 245–8 |
| § 96 | Syntax – Vocabulary | 248 |
| | Exercise 18 A. & B. | 251 |
| Lesson XXII. Lamad weak verbs (contd.) . | | 254 |
| § 97 | Lamad Yo’d verbs – Conjugation | 254 |
| § 98 | A few Lamad Yo’d verbs | 256 |
| | Note – Conjugation of 𐤀𐤍𐤔 | 257 |
| § 99 | Doubly weak verbs | 258 |
| | Syntax (recapitulation)– Vocabulary | 261 |
| | Exercise 19 A. & B. | 262 |
| Lesson XXIII. Verbal Nouns | | 265 |
| § 100 | Three groups of verbal nouns | 365 |
| § 101–4 | Nouns Agent | 265–70 |
| § 105–6 | Nouns Passive | 270–2 |
| § 107–8 | Nouns of Action | 272–7 |
| § 109 | Syntax – Vocabulary | 277 |
| | Exercise 20 A. & B. | 279 |
| | ETHP ^e EL– Passive voice of Simple
(P ^e AL) verbs | 282 |
| § 111–14 | Formation, peculiarities in conjugation. | 282–7 |

| | | |
|------|--|------------|
| § 65 | Present tense- formation paradigm etc. | 145 |
| § 66 | Syntax- Vocabulary. | 149 |
| | Exercise 11 A and B. | 152 |
| | The verb- preliminary remarks. | 155 |
| § 67 | A. Classification of verbs. | 155 |
| | B. Gender, C. Number, D. Person, | |
| | E. Moods, F. Tense, G. Participle. | 156 |
| | H. Compound tenses. | 157 |
| § 68 | Classification of verbal stems. | 158 |
| § 69 | Conjugation- terminations and prefixes. | 159 |
| § 70 | Simple or P ^c 'AL verbs- classification. | 161 |
| | Lesson XV. P^c 'AL Strong verbs | 163 |
| § 71 | Conjugation of P ^c 'AL Strong verbs | 163 |
| § 72 | A list of different groups of Strong verbs | 166 |
| § 73 | Verbs with some peculiarities- irregular | 170 |
| § 74 | Verbs with ʔ or o (expressed) for the | |
| | second radical | 177 |
| § 75 | Syntax - Vocabulary | 179 |
| | Exercise 12 A. & B. | 181 |
| | Lesson XVI. P^c 'AL Pe- Nün verbs | 182 |
| § 76 | Conjugation of P ^c 'AL Pe- Nün verbs | 182 |
| § 77 | A list of different groups of Pe- Nün verbs | 185 |
| § 78 | Syntax - Vocabulary | 188 |
| | Exercise 13. A. & B. | 191 |
| | Lesson XVII. P^c 'AL Pe- Alap verbs | 194 |
| § 79 | P ^c 'AL Pe- Alap verbs- structure, | |
| | conjugation | 195 |
| § 80 | Two groups of Pe- Alap verbs | 197 |
| § 81 | Syntax - Vocabulary | 199 |
| | Exercise 14 A. & B. | 201 |
| | Lesson XVIII. P^c 'AL, Pe- Yod verbs | 203 |
| § 82 | Structure, conjugation | 204 |
| § 83 | 1. Pe- Yo'd vebs of regular conjugation | 205 |
| | 2. Do. of irregular conjugation | 206 |
| § 84 | Syntax - Vocabulary | 208 |
| | Exercise 15 A. & B. | 211 |
| | Lesson XIX. P^c 'AL 'Ain Geminate verbs | 212 |
| § 85 | Special features | 212 |

| | | |
|------|--|-------|
| § 43 | Syntax- Vocabulary. | 89 |
| | Exercise 5. A and B. | 93-6 |
| | Lesson IX. Pronominal suffixes group B. | 97 |
| § 44 | Personal declension of nouns (Group B) | 97 |
| § 45 | Peculiarities of some nouns in the
personal declension. | 98 |
| § 46 | Particles with pronominal suffixes | 99 |
| § 47 | Syntax- Vocabulary- | 101 |
| | Exercise 6 A and B. | 105-7 |
| | Lesson X Defective verbs. $\text{أَآ}2 : \text{أَآ}2$ | 108 |
| § 48 | $\text{أَآ}2$ & $\text{أَآ}2$ Present tense. | 108 |
| § 49 | Syntax- Vocabulary. | 109 |
| | Exercise 7 A and B. | 111-2 |
| | Lesson XI P ^c 'AL Strong verbs. | 113 |
| § 50 | Imperative mood- five groups of verbs. | 113 |
| § 51 | Infinitive mood. | 114 |
| § 52 | Syntax- Vocabulary. | 115 |
| | Exercise 8 A and B. | 116 |
| | Lesson XII P ^c 'AL Strong verbs. | 118 |
| § 53 | Imperfect. | 118 |
| § 54 | Syntax- Vocabulary. | 119 |
| | Exercise 9 A and B. | 122 |
| | Lesson XIII Other pronouns. | 124 |
| § 55 | Demonstrative pronouns. | 124 |
| | 1) Inflexion, 2) Position, 3) Contraction,
4) Reflexive. | 124 |
| § 56 | Interrogative pronouns. | 125-6 |
| § 57 | Relative pronoun. | 127 |
| § 58 | Indefinite pronouns. | 129 |
| § 59 | Alternative expressions. | 132 |
| § 60 | Distributive expressions. | 133 |
| § 61 | Reciprocal expressions. | 133 |
| § 62 | So much, such, some, each etc. | 134 |
| § 63 | Syntax- Vocabulary. | 134-9 |
| | Exercise 10 A and B. | 139 |
| | Lesson XIV. P ^c 'AL Strong Verbs- participles. | 143 |
| § 64 | Present and perfect participles-formation. | 143 |

| | | |
|------|--|------|
| § 16 | General notions. | 26-7 |
| § 17 | Küśāya- Hard aspirate. | 28 |
| § 18 | Rūka ^h a- Soft aspirate. | 30 |
| § 19 | Hard & soft of the feminine २ॐ | 32 |
| § 20 | Hard & soft in exotic words. | 34 |
| § 21 | Different meanings according to
difference in aspiration. | 36 |
| § 22 | Points of Plural- Sya ^{mē} . | 38 |
| § 23 | Big points- Nukze ^r aurv ^e . | 41 |
| § 24 | Inter Punctuation. | 44 |
| | Lesson IV. Cases of Nouns. | 48 |
| § 25 | Case- forming Prepositions. | 48 |
| § 26 | Declension of Nouns with Prepositions. | 50 |
| § 27 | Syntax. Vocabulary. | 55 |
| | Exercise 1. A & B. | 57 |
| | Lesson V. Pronoun. | 58 |
| § 28 | Personal Pronouns- Separate, Enclitics. | 58 |
| § 29 | Declension of personal pronouns with prep. | 60 |
| § 30 | 1) I & II Pl. as sing; 2) Enclitic usage. | 62 |
| § 31 | P ^e 'AL Strong verbs- Pf. 3. m & f. s. | 65 |
| § 32 | Syntax- Vocabulary. | 65 |
| | Exercise 2. A and B. | 68 |
| | Lesson VI. Personal pronouns (contd) | 69 |
| § 33 | Singular and plural nouns. | 69 |
| § 34 | P ^e 'AL Strong verbs- Pf. 3. m. & f. pl. | 70 |
| § 35 | Syntax- Vocabulary. | 71 |
| | Exercise 3. A and B. | 73-4 |
| | Lesson VII. Personal pronouns (contd) | 75 |
| § 36 | P ^e 'AL Strong verbs pf. 1 & 2. s. & pl. | 75 |
| § 37 | Syntax- Vocabulary. | 76 |
| | Exercise 4. A and B. | 77-8 |
| | Lesson VII. Pronominal suffixes. | 78 |
| § 38 | Pronominal suffixes- Their signification. | 78 |
| § 39 | Pronominal suffixes added to nouns
and particles. | 79 |
| § 40 | Personal declension of nouns (Group A) | 80 |
| § 41 | Anomalies. | 85 |
| § 42 | Prepositions with pronominal suffixes. | ∞ |

CONTENTS

PART I.

A ETYMOLOGY

| | Pages |
|---|-------|
| Lesson I. The Alphaact. | 1 |
| § 1 Different scripts. | 1 |
| § 2 Some peculiarities of letters. | 4 |
| § 3 Division of letters (organic) | 5 |
| 1. Sibilants. | 6 |
| 2. Gutturals and Re [̣] s [̣] . | 6 |
| 3. Weak and Strong letters. | 6 |
| Lesson II. Vowels. | 6 |
| § 4 East Syrian Vowels. | 7 |
| § 5 West Syrian Vowels. | 8 |
| Lesson III. | 10 |
| A. Doubling or Duplication. | 10 |
| § 6 Where doubling occurs. | 10 |
| Note. Nasal sound and other peculiarities. | 12 |
| B. Assimilation. | 13 |
| § 7 Where assimilation occurs. | 13 |
| Note. Improper assimilation. | 15 |
| C. Accent-tonic. § 8. Its position. | 15 |
| D. Diphthong. § 9. How formed. | 16 |
| E. Syllable. | 17 |
| § 10 Open and closed syllables. | 17 |
| F. Occultation – M [̣] eVat [̣] la [̣] na. | 19 |
| § 11 Letters occulted; how marked. | 19 |
| G. M [̣] hagya [̣] na–Vocaliser. | 21 |
| § 12 How M [̣] hagya [̣] na is marked and pronounced. | 21 |
| H. Marh [̣] ta [̣] na – Hastener. | 23 |
| § 13 How Marh [̣] ta [̣] na is marked & pronounced | 23 |
| § 14 Marh [̣] ta [̣] na for M [̣] hagya [̣] na. | 23 |
| I. Š [̣] va–Semi-vowel. | 24 |
| § 15 Where Š [̣] va occurs. | 24 |
| J. Ku [̣] š [̣] a [̣] ya (hard) & Ru [̣] ka [̣] k [̣] ha (soft) | 26 |

B. Exercises,

- 1 Holy Bible- Pšitta.
- 2 Aphrahat, works of- Griffin.
- 3 Ephraem, works of- Lamy, Overbeck.
- 4 Do. History of Joseph - Bedjan.
- 5 Acts of Martyrs and Sains 7 Vols.- Bedjan.
- 6 Bar Hebraeus, works of- Abbeloos & Lamy;
Bedjan.
- 7 Jacob of Serug, works of- 5 Vols- Bedjan.
- 8 Philoxenus of Mabbug, works of-
F. A. Wallis Budge; A. A. Vaschalde.
- 9 Narsai, works of- 2 Vols- Mingana.
- 10 Thomas of Marga- monastic history- Bedjan.
- 11 Thomas of Edessa- Simon Joseph Carr.
- 12 Abdisho of Soba- Paradise- MS.
- 13 Anaphora Duodecim Apostolorum- Raes.
- 14 Spicilegium Syriacum- Cureton.
- 15 Morceaux Choisis du Litterature Arameenne-
Selections- J. Manna.
- 16 Šappir Dūbārē- Selections- E. Melloos.
- 17 History of Mar Yab Alaha & Rabban Sauma.-
Bedjan.
- 18 Breviary, Missal, & other Liturgical books of the
East and West Syrians,



Bibliography

A. Grammar

- 1 ܡܫܝܬܐ ܕܡܪ ܝܫܥܐ MS.- Mar Isaac.
- 2 ܡܫܝܬܐ } MS.- Bar Hebraeus.
- 3 ܡܫܝܬܐ }
- 4 ܡܫܝܬܐ ܕܡܪ ܝܥܩܒ - MS.- Mar Jacob.
- 5 Grammaire Chaldeenne- D. Jeremie Makdasi.
- 6 Syriac Grammar- Uhlemann.
- 7 Chrestomathia Syriaca cum apparatu grammatico--
John Baphist Wenig S. J.
- 8 Comparative Grammar of Semitic Languages--
De Lacy O'Leary D. D.
- 9 Grammatica Syriaca- Hoffmann.
- 10 Compendious Syriac Grammar- Theodor Noeldeke.
- 11 Grammatica Aramaica-
Mgr. C. J. David & Mgr. A. Rahmani.
- 12 A Short Syriac Grammar- Dr. Eberhard Nestle.
- 13 Linguae Syriacae Grammatica- Gismondi S. J.
- 14 Clef de la Langue Arameenne-
L'Abbe Alphonse Mingana.
- 15 Sebbeltha deskôlaye-
Fr. Francis Hadar Alkoshaya.
- 16 * Syriac Grammar- Fr. Gabrial, C. D., &
Fr. Ludovicus, C. D.
- 17 † Syriac Grammar- Fr. Andrews Kalappurakkal.
- 18 Grammaticae Chaldaicae et Syriacae- Libri tres -
Johannis Buxtorff.
- 19 Hebrew Grammar- Davidson M. A.
- 20 Elementa Linguae Hebraicae- Italuz Pizzi.
- 21 Arabic Grammar- Rev. Thacher M. A.
- 22 Syriac Orthography- Grammar- George Phillips.
- 23 Paradigms and Exercises - Syriac -
T. H. Robinson.

* Written in Malabar- English.

† Written in Malabar- Malayalam.

Letter from Cardinal Tisserant

Roma 31 Marzo 1957
Via della Conciliazione 34

Sacra Congregatio
"Pro Ecclesia Orientali"
Prot. N. 204/ 54.

Reverend Father,

It gives me great pleasure to learn that the Aramaic Grammar written by you according to the "Gaspey - Otto - Sauer" method is under publication and that it is approved as a text book by the Travancore University.

Your work gives me great pleasure, above all, for the fact that the study of the above said language singularly delighted me during the early years of my scientific activities.

I do most cordially wish a quite applausive success to your publication; and I bless you in the Lord while giving expression to my sentiments of deep respect for you

Your Reverence's

Most devotedly in the Lord

† *Eugene Cardinal Tisserant*
Secretary

Reverendo Signore
Sac. Tommaso Arayathinal, M. O. L.
ERATTUPETTA.

DEDICATION



To

HIS EMINENCE

EUGENE CARDINAL TISSERANT

DEAN OF

THE SACRED COLLEGE OF CARDINALS

AND SECRETARY OF

THE SACRED CONGREGATION

FOR THE ORIENTAL CHURCH

AS A TOKEN OF

GRATITUDE, LOYALTY & HOMAGE

THIS HUMBLE WORK IS DEDICATED.

(WITH PERMISSION)

to give expression to my sincere feelings of deep gratitude and filial loyalty to His Eminence, whose long continued effort and paternal solicitude to promote the spiritual, cultural and temporal welfare of the Christian Orient are famous, with grateful acknowledgement of favours and kindnesses, for which I cannot pretend to have any personal claim.

I beg, also, to express my sincere gratitude to H. E. Rt. Rev. Dr. Sebastian Vayalil, Bishop of Palai, for the timely sympathetic encouragement accorded towards the completion and publication of the present work.

I must again express my warmest thanks to the renowned Syriac scholar, Dr. J. P. M. Van der Ploeg, O. P. of the Nijmegen University, Holland, who has graced this work with his learned Introduction.

Among others, who have been helpful toward the publication of this book I have specially to thank the Very Rev. Dr. Placid C. D., Consultor to the Sacred Congregation for the Oriental Church, Rome, the Very Rev. Fr. Romeo Thomas, C. D., M.A.L.T., the Chairman of the Board of Studies in Hebrew and Syriac, University of Madras, and the Very Rev. Fr. Thomas William, C. D., M. A. L. T., the Chairman of the Board of Studies in Syriac, University of Travancore (Kerala) for their much kindly encouragement and wise counsel.

Thanks are also due to the Rev. Fr. Wilfrid C. D., the Superintendent of the St. Joseph's Press, Mannanam, and his staff including Mr. M. V. Stephen, the veteran expert, for carrying out the printing of the book with a considerable measure of success, in spite of the typographical difficulties, which, a complex work of this kind would naturally entail.

In conclusion I beg to tender an emphatic expression of my most hearty thanks to all those who in any a way have been helpful to bring such a book to the public appearance while expecting a very generous welcome for the same from all those who are concerned with the study of Syriac.

Ariyithura, }
3-10-'57. }

THE AUTHOR.

on the rudimentary principles of orthography and morphology, given by my revered professor, Very Rev. Fr. Mathew Vadakkal, who is still in office at St. Joseph's Apostolic Seminary, Mangalapuzhai, Alwaye.

His Grace the Archbishop was keenly watching the progress of my work and in several of his encouraging letters up to March 1952, when he was almost in the grip of his fatal illness, he gave emphatic expressions to his high appreciation of the work and his readiness to publish it even at the risk of financial loss. He was so interested with the work that he occasionally used to go through the manuscript and to give suggestions. After going through the manuscript for the last time he wrote me the following lines in a letter dated July 27, 1951, just two years before his death.

"I hope the book when printed will be very good. I note that you are just beginning with lesson 50 of the Syriac grammar. As soon as it is printed we shall be able to prescribe it for the B. A. pass and Hons. courses in the University of Madras and in the Travancore University. I have no doubt your book will be accepted as a standard work by foreign scholars.

"The exercises appended in each lesson will be of great value."

The work, covering sixtyone lessons and an Appendix on Prosody could be completed only a few months before His Grace's early departure for the eternal reward with an indubitable claim to enjoy the echoes and re-echoes of the chiming melodies of thanks rising from a grateful heart rhyming with every throbbing there of.

Consequent upon this the work had to lurk in the dark until at last in 1955 its publication was encouraged and patronised by His Eminence Eugene Cardinal Tisserant, Secretary of the Sacred Congregation for the Oriental Church and Dean of the Sacred College of Cardinals. A celebrated scholar and an unrefutable authority in every thing connected with Syriac and Syrian, His Eminence was so pleased with this humble work as to give permission to dedicate it to his august person. Above all, therefore, I am bound

pleting my course of studies in the Seminary, Mangalapuzhai, in 1932 I was appointed in the diocesan minor seminary for a couple of years with the responsibility of teaching Syriac.

Leaving the post at the above said minor seminary I was offered, since 1935, the rare opportunity of co-operating, though behind the curtain, with His Grace the Most Rev. Mar Ivanios, O. I. C., M. A., D.D., LL. D., the late lamented scholarly Archbishop of Trivandrum, in his ever cherished mission for promoting the study of Syriac and to bring it to the academic level. Association with such an eminent personage of undaunted spirit, rare gifts and high ideals inspired me with enthusiasm and energy to strive for making further advancement in this field of study.

Consequently, leaving his rich library open at my disposal, His Grace, as the Chairman of the Boards of studies in Hebrew and Syriac in the Universities of Madras and Travancore, enjoined upon me the task of preparing some text books and a practical Syriac grammar in all possible completeness for the use of students. Accordingly my first compilation "Kunosh Margonyotho Suryoyotho", which was forthwith prescribed as text for the Intermediate and the Oriental Title (Malpan and Soppar) Examinations in the University of Madras, appeared in 1937. Still, enzoned by the environments of my parish, Arivithura, in an uncongenial clime, exposed to various kinds of unusual worries and distractions and partly affected by ill-health and partly given up to higher studies I could not straight away take up the composition of the present book until 1945, when His Grace urged me, writing: "The work of preparing a complete grammar on the Aramaic language is most important, and I am thankful for your keen interest. I want you not to overwork yourself; at the same time I want you to complete the work yourself". Giving heed to such an imperative message I set to work, according to the scheme prepared under his direction, with extracts and materials collected in earlier years, beginning with the short notes

The manuscript was first prepared using the West Syrian script. But looking forward to the more practical use of the book, the East Syrian script, which, orthographically and phonetically approaches more to the original Aramaic, is preferred in the present edition, noting the West Syrian peculiarities and divergences where-so-ever necessary. For correct pronunciation words have been vocalised and marked with signs of *hard* and *soft* aspirations as established by the celebrated Syriac philologists- Mgr. C. J. David, Mgr. A. Rahmani, Theodore Noldeke, and L'Abbe Alphonse Mingana. In addition, to denote the *soft* aspirate of ܐ equal to *Ph* or *f* (in East Syriac) in defining the patterns or types of nominal and verbal forms a small dot has been marked at its base, as ܐ̣ = *Ph* or *f* (cfr. f 16. 5.)

In spite of all the care taken for accuracy several mistakes have crept in through misprint. Before they begin with a lesson, students, therefore, may have recourse to the *corrigenda* appended at the end of the book, where in mistakes, as many as found out, have been corrected.

The present work is intended to meet the needs of students as well as teachers for a practical study of Syriac. Both as a student and teacher of Syriac I had chances of experiencing the difficulty for want of such a book. The idea of such a treatise on Syriac grammar began to take root in me as early as 1929, when my revered professor, the late Very Rev. Fr. Andre Kalappura, professor of Syriac at the St. Joseph Apostolic Seminary, Puthenpally (later on shifted to Mangalapuzhai, Alwaye), suggested to me to attempt such a work. Himself a grammarian and editor of liturgical books, even granting exemption from attendance in the Syriac class, provided me with all possible facilities for making advanced studies on the subject. The authorities of the Seminary were also pleased to allot me a considerable measure of convenience and freedom in the matter. Times were altered; and com-

PREFACE

The present book is a practical grammar of Classical or Literary Syriac, in both its dialects Eastern and Western, to which the ancient Aramaic developed in the first centuries of the Christian Era.

In writing this book I have followed the famous Gaspey-Otto-Sauer method, which treats the whole grammar divided into lessons under various topics comprising etymology, syntax, vocabulary and exercise. Rules of syntax are so arranged as to explain the construction of one or more sentences contained in the exercise following. Words given in the etymological portion preceding are not again brought to the vocabulary, nor the words arranged in the vocabulary of the previous lessons are repeated, unless, perchance, when a different meaning is needed, in the subsequent lessons. Examples and exercises contain only passages selected from the P^sit^ha version of the Holy Bible, works of top-ranking classical authors and other standard books referred to in the Bibliography to suit the grammar portion treated in each lesson. But the references to *loci* cited are mostly limited to Biblical extracts, and almost entirely left out in the case of passages taken from liturgical and ritual books.

The first three lessons are limited to Orthography. The Alphabet and the vowels should be studied at the very outset. The other portions contained in these three lessons may be referred to and mastered as contexts necessitate in proceeding with the subsequent lessons. To advance with facility, each lesson should be thoroughly mastered before the next is attempted. Each exercise should be carefully worked out and compared with the key. Some sentences may have grammatically correct translations other than those given in the key. Exercises for translation from English to Syriac also have their original in Syriac, which the key presents.

of Christian liturgy in existence. All this makes the study of Syriac language and literature so fascinating.

If it is used properly, this grammar will provide the student with an extensive practical knowledge of Syriac, which will be the writer's greatest reward. We pray that God may bless his magnificent work and give it every success.

Nijmegen Holland,
September 15th, 1957.

J. P. M. van der Ploeg O. P.
D. S. Th., D. S. Scr.

Professor of Old Testament exegesis, Hebrew and Syriac
at Nijmegen University.

“Syriac” or “Syrian”, to distinguish themselves from the reputedly heathen “Aramaeans”.

Syriac had been for many centuries a spoken language in Palestine, Syria, Mesopotamia, Persia, until it had to make way in most of these countries to Arabic, the language of Islam. As a living language it died out circa 800 A. D., although it is still used in the liturgy, and cognate dialects are still being spoken in some isolated villages of the Anti-Libanon and in North-West Mesopotamia.

Owing to the division of the territories where Syriac was a living language in an eastern part, which was for centuries under the dominion of the Persian Sassanids (3rd–7th century), and a western part dominated by the emperors of Greek Byzantium, who waged war against each other, two major Syriac dialects developed: East and West Syriac. Fundamentally they are one and the same language, the major difference being one of pronunciation.

At Present there are far fewer “Syrians” (western and eastern) in the ecclesiastical sense of the word than there used to be. The largest group are those of S. India, for whom this grammar is meant in the first place. The Indian Syriac communities are to be congratulated on having been given now such an extensive description and treatment of the Syriac grammar by the learned writer, the Reverend Father Thomas Arayathinal. He follows the famous grammars edited in Heidelberg according to the Gaspey–Otto–Sauer practical method. Those who have studied this grammar thoroughly, possess a key to the whole field of Syriac literature. This literature, the scientific study of which was much neglected during the last decades, is far from sufficiently known. With the revival of patristic studies, however, the general interest in old Syriac literature is increasing and it is more and more realised that many of its hidden treasures are still to be discovered. The venerable Syriac liturgy, especially of the eastern type, is perhaps the oldest and most venerable form

INTRODUCTION

The language, of which this book presents an extensive grammar, is a very venerable one. In its oldest form it is found in inscriptions dating from the 9th (or even, perhaps, the 10th) century B. C., while the people who spoke it have been known with certainty from the 14th century B. C. Aramaic was soon written in the Phoenician alphabet and it was not a difficult language. These two factors made it spread from its mother country, the Syrian Desert and North-West Mesopotamia, to all the surrounding territories; there it became, if not the official language, at least the language of commerce and of international relations. In 702 B. C. the envoys of the Assyrian king Sennacherib were asked to speak Aramaic by the Jerusalem authorities who were on the walls of the besieged city. Aramaic became the official language of the old Persian empire of the Achaemenids, which extended from the Nile to the Indus valley under Darius I (521-485). In the time of Jesus, Aramaic dialects were spoken in Palestine; Aramaic words spoken by Him are recorded in the Gospels, and the Gospel itself was preached by Jesus in Aramaic.

Greek civilisation tried to supersede Aramaic in the large towns of Syria and Palestine. Its success was only temporary; in the country and in the towns farther inland, Aramaic remained the commonly spoken and even the official language. The alphabet in which it was written developed in the first centuries A. D. to a pure cursive one, and in this script the language comes again to light in the 3rd and 4th centuries A. D. in the region of Osrhoene, in North-West Mesopotamia. The dialect of Edessa, its famous capital, became the literary and liturgical language of the Aramaic Christians; most of them gave up their name "Aramaicans", and called themselves "Syrians" and their language

STANLEY JOURNAL

1881-1882

2

1881-1882

C-343

ARAMAIC GRAMMAR

(METHOD GASPEY - OTTO - SAUER)

BY

REV. THOMAS ARAYATHINAL, M. O. L.

(APPROVED BY THE UNIVERSITY OF TRAVANCORE)



MANNANAM:

PRINTED AT THE ST. JOSEPH'S PRESS.

1957.

(Rights reserved)

KERALA STATE, S. INDIA.



Clemis Abraham
Metropolitan.

Kanamaya Diocese.

Chingavanam. P.O.

Kerala.

S. INDIA

1975 June. 16.

ܬܠܡܝܬܐ ܕܟܬܒܐ

ܡܠܟܝܐ ܕܡܪܬܘܬܐ ܕܡܪܬܘܬܐ

Ex Libris

Beth Mardutho Library

The Malphono George Anton Kiraz Collection

ܟܠ ܐܡܐ ܕܡܫܥܐ ܕܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Anyone who asks for this volume, to read, collate, or copy from it, and who appropriates it to himself or herself, or cuts anything out of it, should realize that (s)he will have to give answer before God's awesome tribunal as if (s)he had robbed a sanctuary. Let such a person be held anathema and receive no forgiveness until the book is returned. So be it, Amen! And anyone who removes these anathemas, digitally or otherwise, shall himself receive them in double.

ARAMAIC GRAMMAR

(METHOD GASPEY - OTTO - SAUER)

Vol. 1

By

REV. FR. THOMAS ARAYATHINAL, M. O. L.

Printed at the St. Joseph's Press, Mannanam.
1957.